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RELIGION AND MORALS.

SERMON ON THE SICKNESS OF  
HEZEKIAH.

ISAIAH XXXVIII. 1.

"In those days was Hezekiah sick unto death."

THERE is not perhaps any incident in Holy Writ, which comes more home to the understanding and heart of all, than that which is recorded in the chapter before us. What happened to Hezekiah, the monarch of Israel, *has* happened to many among us, and *may* happen to many more. Neither riches nor poverty can ward off the pains of sickness or the approach of death; both high and low are equally exposed to the danger, and are equally sensible of the deliverance. The meanest among us may find the circumstances of Hezekiah to be his own. Let us all then as we listen to the eventful narrative, make the application, either by experience, or by anticipation to ourselves.

The history is a very simple one. Hezekiah *was sick unto death*. The Almighty, however, who never strikes without a warning, sent the prophet Isaiah, who spake to him in the words of the Lord, *Set thine house in order, for thou shalt die, and not live*. Under the ancient covenant God was pleased to maintain an immediate communication with his people: under the Gospel the warning is more general, but not less impressive. The most careless and hardened among us must own that he has had warning in awful abund-

ance. The Redeemer has told us, that *he cometh suddenly—at an hour when we know not*. And does not the experience of every day teach how true are his words, and how merciful is his warning? The fearful accidents, the sudden death of those around speak to our hearts and consciences in the words of the prophet, *Set thine house in order, for thou shalt die, and not live*. Though days and years pass without the infliction of the blow, we know that it is still suspended over us, and that it soon must fall. Yet still do we *walk on in darkness, seeing we see, and do not perceive, hearing we hear, and we will not understand*. The oftener our warnings are repeated, the more we disregard them; we listen not to the call of daily experience, which teaches us that the next awful visitation may be our own; we turn a deaf ear to the Gospel, which calls aloud, *be ye also ready*. It is true that we may have long escaped, but are we therefore to deny or disregard the repeated warnings? This is to tempt the long-suffering of God, and make his very mercies an excuse for neglect. *To day then if ye will hear his voice, harden not your heart*—for to day does the Almighty warn every one, as in the history of the Jewish monarch, *Set thine house in order, for thou shalt die, and not live*; and this night, remember, the event may follow.

Hezekiah did not disregard the  
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warning—but he turned his face towards the wall and prayed unto the Lord. Happy it was for him that he was able to pray. Many are they, who in the hour of sickness and of danger cannot pray: because in the day of health and strength they have neglected their God, they fear to approach him when their spirits sink and their strength faileth. He therefore that would be able to pray when he is sick, let him learn to pray when he is well. He that makes prayer a duty and a habit in the time of prosperity, will find it a support, a consolation, and a joy, in the time of need.

The substance of the prayer which Hezekiah made, is well worthy of our attention. *Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight.*

This was not the boast of a proud and a self-sufficient heart, but the testimony of a good conscience before God. If we compare the words of Hezekiah with the words of the Pharisee in the Gospel, we shall find this striking difference—that the Pharisee takes the conduct of other men as his measure, while Hezekiah takes the law of God. Hezekiah does not say *Lord, I have been not as other men are*—but *Lord, I have walked before thee in truth and with a perfect heart.* If we would distinguish between that self-righteousness which arises from pride, and that self-approbation which arises from a good conscience, let us take this as our rule—do we compare ourselves with others—or with the Gospel? If we think ourselves as good or better than our neighbours, our self-righteousness is but an empty boast, and leads us to evil; if, on the contrary, we can compare ourselves with the Gospel, and find that we have done our best to fulfil its commands, then our self-approbation is justifiable, and leads us to good. For in the words

of the Apostle, *If our hearts condemn us not, then have we confidence towards God.*

So with Hezekiah: he had confidence, because his heart and life, when weighed in the balance appointed by God, were not found wanting. We know also, from the history, that king Hezekiah was really and truly what he represented himself to be. We read that he *trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments.*

We must also observe, that in the prayer of Hezekiah we do not find any idle lamentation, or even any particular requisition. He does not even pray for life: he leaves all to the wisdom and the mercy of God, and by his very silence on this point he seems in humble resignation to say, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.* This forbearance will appear to us the more remarkable, when we remember that a long and happy life on earth was the great reward of obedience under the Mosaic law. Hezekiah had but a faint and distant view of a life beyond the grave. He had not come, as we all have, *into the city of the living God*; his was but an earthly Jerusalem, ours a heavenly. He had not the bright prospect of life and immortality before him, to cheer and comfort his departing spirit.

Though patient and resigned, we read that *he wept sore.* Well might he be afflicted in thus being suddenly called out of the only world, in which he had any certain habitation. Hezekiah was placed in a very high and a very important station: he was the king of God's chosen people—he was reforming their manners, destroying their idolatry, and bringing them back to their God. It was not, therefore, an idle or a selfish feeling, that

made the good Hezekiah to weep sore. He lamented that he was taken away from an active discharge of the highest duties, from serving God, and from benefiting mankind. These are just reasons for us all to desire life, and to lament death. Even in sure and certain hope of his everlasting reward, what is the language of the great Apostle? *I am in a strait betwixt two, having a desire to depart and be with Christ which is far better—nevertheless, to abide in the flesh is more needful for you.*

The tears of Hezekiah were also the tears of humility. Though he was conscious that he had walked before God in truth and in a perfect heart, he must have been conscious also of the weakness and the infirmities of our frail nature. By his tears therefore he speaks in the words of the Psalmist—*If thou, O Lord, shouldest be extreme to mark what is done amiss, who can abide it?*

We cannot pass over the prayer of Hezekiah without one more observation, which every Christian will strongly feel. Hezekiah had no intercessor, no mediator between himself and his God. He had no Redeemer, to whom, as to a man like himself, he could fly in the time of need. *We have a Mediator, we have the man Christ Jesus, who knows the weakness of our nature, and the frailties of our flesh. We have a high-priest, who is touched with the feeling of our infirmities; let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need.*

Yet Hezekiah did not plead in vain. *The word of the Lord came to Isaiah, saying, Go, and say unto Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy life fifteen years.* Accordingly, we find that so signal a deliverance of so great a man, was marked, as we might expect, by a miraculous

sign—*The sun returned ten degrees, by which degrees it had gone down.*

Let any one of us now place ourselves in the circumstances of king Hezekiah. Let any one of us in the extremity of danger or sickness pray to God, and will he not hear us? He will hear us; he will consider our contrition; he will accept our tears; he will assuage our pain, and deliver us in his good time. It may be his pleasure to prolong our days upon earth, that we may be instruments of his glory and of good in our generation: it may be his pleasure to call us unto those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Be his gracious pleasure what it may, the miracles of his mercy will never cease; but as with good Hezekiah, *the Lord will be ready to save us.*

To those who have experienced a deliverance from danger and from death, to those that have stood tottering on the very confines of the grave, how does the conduct of Hezekiah upon his recovery speak? The words of his thanksgiving read a practical lesson to our souls. In the midst of his deep humiliation and misery, it is to God that he looked for comfort and support.

*I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upwards: O Lord, I am oppressed; undertake for me.*

This touching description of his sinking spirits was written, we must remember, after his recovery. It was not written in despair, therefore, but in remembrance—that from the greatness of his sufferings, he might be the more sensible of the mercy of

his deliverance. This is expressed in a still stronger manner in the ensuing verse. *What shall I say? He hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul*—that is, all the years that I am now permitted by the mercy of God to live in softness and in ease, I shall remember the bitter feelings which I once suffered—and by this remembrance renew my gratitude and thanksgiving.

O Lord, continues the monarch, *by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.*

If Hezekiah saw the hand of God in this his deliverance from danger and death, how much more shall we as Christians, both feel and adore his mercy. We, whom Christ, in love to our souls, has redeemed, not from temporal, but eternal death; we whose sins he has borne himself on the cross, and by his

blood has blotted out from the book of remembrance. Who is he then who has partaken in the mercies and the goodness of God? let him join, in humble adoration, in the language of the Jewish monarch.—*The grave cannot praise thee, death cannot celebrate thee: they that go down to the pit cannot hope for thy truth. The living, the living, shall praise thee as I do this day: the father to the son shall declare thy truth.*

That we are alive at this moment to praise him, is the mercy of God; that we shall live after death to sing Hallelujahs to him that sitteth on the throne, is through the sacrifice and the blood of Christ. The Lord has been ready, is still ready to save us all. Let us beware how we neglect so great salvation.

Lastly, let not our gratitude be confined to the thanksgiving only of a single day, but let us *walk* as Hezekiah did, *all the days of our life in the house of our Lord*, and “shew forth our praises, not with our lips only, but in our lives, by giving up ourselves to God’s service, and by walking before him in holiness and righteousness all our days.”

T. R.

## BIBLICAL ILLUSTRATIONS.

(continued.)

*Illustrations relating to Agriculture, or Domestic Economy and food.*

### WILD GRAPES.

Isaiah v. 4.

“What could have been done more to my vineyard that I have not done in it, wherefore when I looked that it should bring forth grapes, brought it forth wild grapes.”

I am inclined to believe that the Prophet here means the hoary night shade (*Solanum incanum*) because

it is common in Egypt, Palestine, and the East, and the Arabian name agrees with it. The Arabs call it aueb el dib, *i. e.* wolf grapes. The Prophet could not have found a plant more opposite to the vine than this, for it grows much in the vineyards, and is very pernicious to them, wherefore they root it out. It likewise resembles a vine by its shrubby stalk.—*Hasselquist's Travels*, p. 389.

Exod. xxiii. 18.—xxxiv. 25. Psalm l. 13. Lev. ii. 17.—vii. 26. Deut. xii.



16, 23. Gen. ix. 4, and many other texts in addition to the annexed.

"But the flesh with the life thereof, which is the blood thereof shall ye not eat."

Mr. Pearce observed that the Gallas (a powerful nation in Africa) drank large draughts of the blood of animals, although they would not eat the raw flesh. The Ashantees also are particularly fond of vegetables stewed in blood.—*Bowdich's Essay on the Superstitions, Customs, and Acts common to the Ancient Egyptians, Abyssinians, and Ashantees*, p. 35.

#### DIPPING IN DISH.

Matt. xiv. 19.

"And looking up to heaven, he blessed and brake and gave the loaves to his Disciples."

Mat. xxvi. 23.

"And he answered and said, he that dippeth his hand with me in the dish, the same shall betray me."

In such repasts as these they never employ knives, forks, towels, plates, or glasses; and I observed only two or three wooden spoons, which were even not used. When the dishes were ranged in order, the guests having washed their hands and pulled off their slippers, approach the table with their chief, who invokes the benediction of Heaven on the festival. Each then sits down on the floor with his legs crossed, and a domestic spreads over their knees a long cloth, which serves the whole company. They then begin to eat without any farther compliments. The Europeans accustomed to ceremony, and above all to cleanliness, would not find themselves comfortable at such tables. I doubt much whether their delicate stomachs would not become squeamish when they saw each guest put his hand into the dishes, touch all the ragouts with it according to his fancy, and filling it with

a mixture of flesh and pillaw, form it into small balls and then press the whole into his mouth.—*Mariti's Travels*, Vol. ii. p. 145.

The following description of a feast in the country of the Afghans, a nation in the north of Hindostan, supposed to be descended from the Jews, is very similar to the Scriptural mode of conducting meals: it is extracted from the journal of a Mr. Durie, who visited some of the more distant parts of the kingdom of Caubul.—They talked of a feast, says he, and I went to it at dark. It was given in the open air; there were upwards of thirty people; the master sent round when dinner was ready, and all assembled. When I came they said a few words, and spoke jovially to me to sit down and eat: a man went round first with a basin and ewer to wash their hands, then they said bismillah, or grace, and began. The dinner begun with soup in wooden bowls; they broke their bread into it, and when it was soaked, eat it with their hands. There was a bowl for every two or three; meat was given out into the hands of the guests, who put it on their bread. After eating, they all blessed the master and wished him success.—*Elphinstone's Caubul*, p. 605.

#### LABOURERS WAITING TO BE HIRED.

Matt. xx. 1.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard."

The most conspicuous building in Hamadan is the Messid Jumab, a large mosque, now falling into decay, and before it a maidan or square, which serves as a market-place. Here we observed, every morning before the sun rose, that a numerous body of peasants was collected with spades in their hands, waiting, as they informed us, to be

hired for the day, to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck us as a most happy illustration of our Saviour's parable of the labourers in the vineyard; particularly when passing by the same place,

late in the day, we still found others standing idle, and remembered his words, "Why stand ye here all the day idle," as most applicable to their situation, for in putting the very same question to them, they answered us "because no man hath hired us."—*Morier's Persia*, p. 265.

*Substance of a Sermon preached some Years since, at a Visitation, on the duty of doing good, especially to the household of faith.*

Gal. vi. 10.

"As we have therefore opportunity, let us do good unto all men; especially unto them, who are of the household of faith."

A GENERAL disposition to do good to all men is undoubtedly one of the best principles of all religion, whether natural or revealed: but that it should be felt or exercised in the same degree towards all men equally, is perhaps neither possible as regards our natural feelings, nor desirable as to its effect in practice.

Philanthropy, indiscriminate in its object, as universal in its extent, (if it could be imagined to exist) would be too weak both in its means and feeling to produce any beneficial result. For as the power of doing good must of necessity have some limits, it is only by being withheld from some objects, and reserved for others, that benevolence can be effectually of use.

Circumstances and connexions bind individuals in various links of society and relation, bring them thus more nearly within each others notice, and make them mutually the objects of especial regard.

As far indeed as such preference is occasioned by ties altogether worldly, it is sanctioned by the world's approval.

Only, where the choice or rejection of an object is influenced by similarity or difference of religious tenets, is any objection ever offered, any blame imputed to it.

The preference of good offices, arising from national partiality, is not only excused as natural, but applauded where it does, and the want regretted where it does not exist.

Kindred, in proportion to its affinity, is supposed to confer a justifiable claim to peculiar kindness.

And even less obvious connexions, local, accidental, or professional, are often pleaded by those who need assistance, and admitted by those who can afford it, as claims superior to that of mere general benevolence.

It is allowed without objection, that all such distinctions of society, should create some mutual partiality between those respectively so distinguished; that all fellowship should give birth to fellow-feeling. And no where is the preference of kindness thence arising imputed as a fault, save to religious distinctions, and religious fellowship. But to make difference of faith and form of worship a ground for difference of treatment, to give greater encouragement, or to shew greater kindness to one person because he agrees with us on those points,—and to manifest less regard towards another, because he holds a different creed, and worships God after a different form, is frequently repro- bated or ridiculed as the effect of

ignorance or intolerance; as the blind prejudice of a weak head, or the bigoted principle of a bad heart.

And perhaps it will not be too much to assert, that in no case is such partiality more frequently stigmatized as illiberal, than where it may happen to shew itself in favor of the Established Church; wherever the more zealous members, (especially the ministers of our Establishment) evince a greater regard for those who adhere to, than for those who may dissent from it.

To hold the tenets most consonant to his own reason, and to serve God in the manner most agreeable to his own devotion, is said (and so far justly) to be the unalienable birth-right of every human creature. It is added (and truly likewise) that all persecution for conscience sake is an unjustifiable interference with this right.

But when it is also added, that all direct preference of one party, is indirect persecution of another, and therefore illiberal and unjust, we may dispute both the position and the inference.

We might well indeed require stronger reasons, than the popular declamation usually adduced, to shew why any religious community should not combine for its own support, by encouraging that mutual regard amongst its members which is held to be useful and therefore commendable in every other society.

Still further might we complain that such partiality should be decried as uncharitable, when exerted in favor of the Established Church, more so, than when employed, as it notoriously is, against us.

But we may argue the question upon higher ground than analogy of reasoning, or retaliation of hostility: and justify the exercise of such preference upon the express authority of Scripture and direct Apostolical precept.

"As we have therefore opportunity, let us do good unto all men,

especially unto them who are of the household of faith."

It cannot be denied that this precept, whilst it recommends to Christians a general disposition to do good to all mankind, yet expressly enjoins a preference in favor of such as should hold the faith in Christ. Neither can it well be doubted that the fellowship of the *true* faith and that alone, would confer a title to that preference.

For whatever might be St. Paul's motive for giving any member of the Church of Christ, a claim on the kindness of the rest, beyond the universal good-will enjoined towards the unconverted Jew or Heathen; the same reason would equally confine that claim to such as held the true faith, without comprehending those who maintained perverse or erroneous doctrine. With regard indeed to these latter, the sentiment of the same Apostle is elsewhere more unequivocally expressed.

In his Epistle to Titus he says, "A man that is an heretic after the first and second admonition, reject."

In other words—"An obstinate despiser of the faith by you received; a seceder from the form of sound words delivered to you; reject, cast him off, consider him no longer of your flock."

An exclusion, which though it would not bar him from his share of general benevolence as a fellow-creature, must yet deprive him of any claim to nearer regard, and more especial notice, as a brother of the faith.

To return to a consideration of the text:—As no reason can easily be assigned why St. Paul should give to Christians a preference of regard over the unconverted world; which would not equally operate in favor of such as held the true faith, distinguished from such as opposed or departed from it; neither can any ground be well imagined for such a principle in the Apostle's

time; which does not equally exist to justify and recommend it, in our own.

One of the most obvious reasons for the Apostle's recommendation, is the benefit which would naturally accrue to the Church of Christ from the mutual regard and fellow-feeling of all its members.

The greater part of mankind appear to be actuated by mixed motives, not only in their conduct, but sometimes even in their adoption of speculative opinions.

And the influence acquired by personal kindness, though perhaps it neither could nor ought to impose articles of belief; might yet tend considerably, by the removal of existing prejudices, and by the bias of gratitude, to prepare the mind for the favourable reception of religious tenets; and still more directly to confirm and retain in the true faith, those that had already professed it on conviction.

Nor would benevolence, so employed, be without its effect on those who could bestow, as well as on those who should receive it.

As "to suffer for a cause" proverbially creates an increased attachment to the cause itself; so, to shew kindness for the sake of any party or principle, may increase the interest felt in its success; and become not only a sign, but a source of zeal and affection for the cause.

It can hardly be doubted that an especial kindness exercised by the members of the primitive Church towards each other, would thus operate to extend its reception and cement its union. And it is surely not presumptuous to assume this as one of the Apostle's motives for this injunction concerning it.

If St. Paul then considered it no breach of Christian charity to recommend a distinction between those of the true faith, and such as were either heretics or unconverted; and if it was his object thus to strengthen and extend the Church

by the mutual attachment of all its members; if he considered such combination as no unworthy auxiliary to his cause; neither can it be unjustifiable nor illiberal in any community of Christians to employ the same means for (what they conceive to be) the same end—

Namely, for the promotion of those doctrines which they have received as the true faith; and for the continuance of that form of worship in the service of God, which they hold to be most apostolical by institution, and most conducive to edification.

Now to all who regard the Established Church as delivering the true faith in its doctrines, and promoting rational piety by its institutions, to them it is "the household of faith."

And unless this text of St. Paul has here been misconstrued or misapplied, it is incumbent on them to shew a preference for those who conform to, rather than for such as dissent from it; as a mode of increasing and strengthening its influence which charity allows, and zeal requires them to make use of.

To point out the various opportunities in which this principle may fairly and usefully be exerted, would exceed the due limits of this discourse. It would likewise be foreign to the intention of it, which has been simply to avow and uphold a principle unfairly reprobated, without presuming to offer either instruction or exhortation.

It may not however be improper to suggest that in public and systematic provision, either for the relief of the necessitous, or the instruction of the ignorant, this principle may most easily, and least objectionably be exercised; as in the establishment of schools, the distribution of the Scriptures, and the like objects of a public nature.

In the exercise of private charity, an exclusive regard for the brotherhood of our faith, is neither to be

desired nor justified. Cases may frequently occur, where all partiality to "the household of our faith," must give way before the precept of "doing good to all men." Still, as far as private benevolence can be systematically conducted, there is fair and frequent opportunity for that especial though not exclusive preference of the Established Church, which, whilst it benefits the individual, supports and strengthens the community.

The influence to be acquired by these means, is fully appreciated and actively employed by the various sects of whatever description who dissent from our Church. An especial regard for the household of their own faith, is there shewn; not only by the direct exercise of public and private benevolence, but by the indirect (yet no less powerful) encouragement of professional patronage and employment in their several occupations, always bestowed where there is room for choice on the members of their own community. Nor is it only upon the lower or middling orders that this influence is employed. There are occasions when popular favour is eagerly desired and solicited by the great, the aspiring, and the opulent; and when popular combination is a powerful engine to exact compliances. Of these occasions our opponents well know how to avail themselves, if not for the extension of their peculiar tenets, at least for the advancement of their respective interests as religious societies. It would be needless to particularize what must easily be understood.

It is not with a view of attaching the slightest blame to those who dissent from us, for such exercise of their zeal, that these instances are alluded to, nor to recommend like co-operation amongst ourselves on the principle of retaliation; (as this has been already attempted on the higher ground of apostolical authority;) but to point out the great

power and various applications of an influence which may equally be employed in support of the Established Church, as it is notoriously and successfully against it.

It must be impossible on this occasion to anticipate all the objections that may be advanced, against thus employing worldly means and motives for the furtherance of a religious purpose.

One objection however should be noticed. It may plausibly be urged, that whoever could be so won or retained, to a religious society must be an interested and therefore unworthy proselyte.

But this is not a necessary inference. There may be (and doubtless are) many sincere and pious Christians, especially amongst the lower classes, who receive their tenets and adopt their form of worship as much from custom, or the authority of parents and superiors, as from conviction. And with such, the influence of personal kindness may fairly be employed to preserve or recover them to our communion.

And even with regard to those who might be guided in their choice, solely by the hope of gaining or the fear of losing favour, however their want of sincerity may make them unworthy members of the Establishment, their outward conformity is at least so far a support to it; inasmuch as it prevents them from being numbered amongst our adversaries, in those annual reports of increase, so ostentatiously announced by sects of various denominations.

After all, it may be said that the agitation of such questions is more calculated to do harm than good to the general cause of Christianity; that in proportion as it may excite zeal, it must interrupt charity.

But surely zeal is not incompatible with charity. And unless the latter part of St. Paul's text be supposed to militate against the former, an especial regard towards our own party by no means implies hostility, or even a want of benevolence

towards any other. It were indeed much to be desired that all divisions amongst Christians should cease; and that all might have the same faith and form of worship, even as they have the same heavenly Father, the same Lord and Redeemer.

But whilst this remains, as now, impracticable, it is our duty, whether ministers or members of the Established Church, by all fair and justifiable means, by word or deed, to defend, maintain, and encourage that which we believe to be the best.

## ECCLESIASTICAL HISTORY.

### *Sketches of the Ecclesiastical History of Great Britain.*

#### No. XIV.

#### *William II.*

THE character of William the Conqueror made itself felt both for good and for evil by the Church of England. His successor inherited few of his good qualities, and all his bad ones; and the ecclesiastical history of the reign of William the Second consists of little more than injustice and cruelty upon one side, and suffering and complaints upon the other.

The first acts of the new administration were nevertheless popular. William's right to the crown was doubtful, and he found it necessary to secure the good will of his subjects. For this purpose the Conqueror's treasure was freely distributed among all ranks. Ten marks were given to each of the larger Monasteries, five to the smaller; five shillings to each parish Church, (*villanis ecclesiis*, as *Ingulfus* denominates them,) and one hundred pounds of silver to the poor of every county. The entire amount of the accumulations by which this expence was defrayed, is stated at sixty thousand pounds of silver, besides gold and jewels. And this enormous sum was so unequal to the wants or profusion of William Rufus, that he was soon obliged to have recourse to the most iniquitous extortion, of which the Church felt

its full share. The Conqueror had enriched her out of Saxon spoils. His children maintained themselves upon the throne by indirectly resuming a large proportion of his grants.

It was not however until the death of Lanfranc, that these proceedings assumed an alarming character. He had been the early friend and instructor of William, and his influence served as a check both upon the monarch and the courtiers. His reputation increased as he advanced in years. As a theologian, he wrote an answer to *Be-rengarius*, of Tours, who had denied the transubstantiation of the sacramental elements; and the *heresiarch*, as Malmesbury calls him, was so much moved by this and other replies, that he renounced his erroneous doctrine, and became as incorrupt in faith as he had ever been exemplary in practice. As a prelate and privy-counsellor, Lanfranc stood between the Church and her enemies, and delayed the persecution which she was about to experience. At his death, which occurred in the year 1089, William Rufus was left to the guidance of his own passions, and the corrupt suggestions of his flatterers; and schemes were soon devised for oppressing and impoverishing his subjects.

It was not unusual to set up a fictitious claim to an estate which really belonged to a Monastery, and



to obtain judgment in favour of the claimant in the civil courts. Ingulphus gives several examples of such proceedings, especially those which were carried on by *Ivo Tailbois*, the great enemy of Croyland Abbey. His general character as a feudal lord is said to be that of one who, *torquens et tribulans, angens et angarians, incarcerans et excrucians ac quotidie novis servitiis onerans plurimorum omnia sua vendere ac alias patrias petere crudeliter compellebat*. And he appears to have had a particular relish for the plunder of the Church.

During the life of the Conqueror, his hostility shewed itself in various vexatious quarrels which he provoked and carried on against Ingulphus; and relying on his intimacy with William II. he ventured, after that prince's accession, to demand a considerable portion of the monastic territory. Ingulphus repaired to Canterbury, and put himself under the protection of Lanfranc; and the prelate undertook to plead his cause with the King. It is surprising that any difficulty should occur in making out titles to land, at so short a distance from the compilation of Domesday Book. But Ingulphus explains this point by observing incidentally, that the roll was not taken faithfully or fairly. The surveyors, he says, *penes nostrum monasterium, benevoli et amantes, non ad verum pretium nec ad verum spatium nostrum monasterium librabant; misericorditer præcaventes in futurum regiis exactionibus et aliis omnibus piissima nobis benevolentia providentes*. It is not probable that this pious benevolence and mercy was confined to the Monks of Croyland. Other proprietors would have recourse to the same precautions against future burdens and taxes, and an appeal to Domesday Book would be of very little value. Lanfranc suggested a better expedient:—he desired Ingulphus to produce his title-deeds; but he added, that as too

many writings served only to perplex, it would be better to exhibit the best deed in his possession, and say nothing about the rest. A deed of Count Algar was accordingly produced, written in Saxon, and dated in 810. The King and his Council were convinced of its authenticity, and Tailbois was unable to carry his point.

This best title-deed is not free from suspicion. It mentions parish churches and chapels, of which no notice is taken in any other deed of an equally early date; and it is not alluded to by the historian in a prior enumeration of the principal *muni-ments* of his Monastery. Nevertheless, it seems to have rendered invaluable service to Croyland Abbey. That building was shortly afterwards burnt to the ground, and the most precious documents, with all other valuables, except the relics, were destroyed. Presuming upon this, and upon the death of Archbishop Lanfranc, the indefatigable Tailbois renewed his former claim. The deed which had been examined before the Council, was again exhibited at Spalding. The Monk to whom it had been entrusted was way-laid, robbed, and nearly murdered. But Ingulphus had taken precautions for the preservation of the writing, and deposited it with the other surviving deeds in safe and secret custody. Such were the vexations experienced by the Church from King William's rapacious Barons; and such was the manner in which their plans were defeated. Miracles of a very suspicious character were called in to the assistance of Charters scarcely more authentic or credible; cruelty and force were encountered by cunning and fraud, and the latter on the long run became too powerful for their opponents.

Upon the death of Lanfranc, William took possession of his See and Monastery; allowed the monks a meagre subsistence, and transferred the residue of the Archiepiscop-

copal property to the royal treasury. This act was rendered doubly atrocious by its direct infraction of a solemn oath sworn by William before his accession to the throne. He promised the Archbishop on that occasion, to observe justice, equity, and mercy through the whole kingdom: to defend the peace, the liberty, and the security of the Church, and to be obedient to her counsels and precepts. And he fulfilled this pledge by the seizure of her revenues, and the oppression of her ministers. The estates of Canterbury were entrusted, from year to year, to new stewards, and whoever promised to extort the greatest rent, was sure to procure the appointment. The monks died away under the ill treatment which they experienced, or were removed to other Abbies, and the Metropolitan See became a melancholy specimen of the fate which all Churches were to expect. For as fast as vacancies occurred in other Cathedrals or Monasteries, the king either seized their effects, or sold the presentation to the best bidder. Justly as the Conqueror had been accused of avarice and cruelty, his conduct formed a striking contrast to the behaviour of William Rufus. And *Malmesbury* who has given us such a flattering description of the improvements which took place under the father, laments in bitter terms over the degeneracy of the son. *Querebatur*, he says, *quis idoneus in loco defuncti substitueretur non pro morum sed pro nummorum experimento. Nullus dives nisi nummularius, nullus clericus nisi causidicus, nullus presbyter, nisi (ut verbo parum latino utar) fermarius.* The contagion reached the Clergy as well as the soldiers and the nobility; and one clergyman sealed his infamy by becoming the chief instrument of the tyrant's oppression. His name was *Ranulphus*, and he is described as an invincible pleader, always ready to talk and act,—raised from the dregs of the

people by his eloquence and assiduity, and treating the most peaceable subjects as rebels and traitors. By these means *Ranulphus* acquired the confidence of the king, was raised to the highest and most lucrative posts,—doubled the tribute imposed by his master; and obtained both from him and others the character of being restrained by no scruple, if the approbation of his employer could be secured.

This system was productive of general misery and vice. *Tunc fluxus crinium, tunc luxus vestium, tunc usus calceorum cum arcuatis aculeis inventus.* Other and more serious consequences were dissipation and profligacy; the relaxation of military discipline; the impoverishment of every class, and an universal and justifiable discontent. Several Prelates were distinguished by their excessive misconduct. Among whom, *Herbert* the first Bishop of *Norwich*; *John*, who united the Monastery of *Bath* to the See of *Wells*; and *Robert*, Bishop of *Chester* are mentioned in terms of peculiar severity. The former however, before his death, became a sincere penitent, and received absolution from the Pope at *Rome*. The latter got possession of the rich Monastery of *Coventry*; plundered it of all the moveables, and prevented the Monks from learning Latin or eating other than the coarsest food, lest their minds or their bodies should be fortified against his injustice, and enabled to withstand his oppressions.

The accession of *Anselm* to the Primacy, affords a temporary relief to the darkness with which this reign is overshadowed. He was Abbot of *Bee* in *Normandy*, and came into England against his own inclination, on a visit to *Hugo*, Count of *Chester*. Such was his reputation, that all eyes were turned towards him, as the proper person to succeed *Lanfranc* in the Archbishoprick of *Canterbury*. And a deputation of the principal nobility

encouraged by this circumstance, requested the king to fill up the vacant See. He promised his consent, but retracted without hesitation when Anselm was recommended to him; and swore, that during his reign, there should be no Primate but himself. Shortly after, he became dangerously ill. Anselm was sent for, and under his direction, the king confessed his sins, and declared his determination to amend. As a pledge of his sincerity, he appointed Anselm to the Archbishoprick; but the difficulty experienced from the modesty of the Abbot fell little short of that which had arisen from the avarice of the king. All arguments and intreaties were for a long time ineffectual. The claims of his Monastery, and of his native country, were resolutely urged. His advanced state of age was another objection which he refused to overlook:—"England," he said, "is like a plough, which may be well and usefully drawn by two stout oxen, the King and the Archbishop of Canterbury. But as for me, I am a poor old sheep, and your prince is a mad bull." It appears that this observation did not reach the ears of William; for Anselm was summoned to his sick bed, and the pastoral staff forced into his hands. Restitution of the temporalities of the See was promised—the authority of the Norman court was invoked; the Archbishop of Rouen exhorted Anselm to remain in England;—the exhortation was effectual, and in the year 1093, William received the homage of his new Primate.

But the Archiepiscopal character was considered incomplete until a pall had been received from the Pope. There were at that time two pretenders to St. Peter's chair, Urban and Wibert. Anselm had acknowledged the first, and the English nation, under the direction of their king, inclined to receive the latter. The Primate requested permission to repair to Pope Urban,

and the king construed the request into a breach of his prerogative, since his father had prohibited appeals to Rome. A serious dispute ensued—the Bishops took part with William—the nobility with Anselm. He was threatened with deprivation, which the king was anxious but unable to procure. Even in this arbitrary reign, there was a practical restraint upon the royal power. William was compelled (by some interposition with which we are unacquainted) to compromise the matter in dispute. He had recourse to Pope Urban, and offered to acknowledge him for the supreme Pontiff if he would depose Archbishop Anselm. His innocence rendered it impossible to comply with this request. But Urban entrusted William with an Archiepiscopal Pall for the use of the new Primate; and the dignity of the three personages being thus consulted and secured,—the authority of the Pope acknowledged, the king's intercession accepted, and the full rank of a Metropolitan conferred upon Anselm, peace was once more obtained.

It was not of long continuance. A year was spent by the virtuous primate in the discharge of his important duties, in endeavours to repair the breach which had been made in his Church, and in commencing a general reformation of manners. But no sooner had this year elapsed, than William accused the archbishop of having furnished him with a small and inefficient body of men in an expedition which had been undertaken against the Welch. It was expected that the matter would not terminate here; and the trial and condemnation of Anselm were anticipated, if not resolved on. He met the storm by an appeal to Rome—a measure to which the King made strong but fruitless objections. The archbishop repaired to Dover with the intention of passing the sea. He was there seized by an officer of the King, his baggage and attendants were exa-

mined and plundered, and he was left to find his way to Rome without money or equipage.

Urban received him as a martyr in the cause of the Papacy, and treated him with every mark of distinction. A council happened to be sitting at the time, and the subject of discussion was the heresy of the Greek Church respecting the procession of the Holy Spirit. Anselm had taken his place in a remote corner of the room, when the Pope suddenly remembered his presence and talents, and with a loud voice summoned him to enter into the debate. He was desired to take a seat within the circle of Bishops, as the Primate and Pope of another world; and the same honourable station was assigned to his successors for ever. He explained the primitive and catholic doctrine of the procession of the Holy Ghost from the Father and the Son, in a manner which excited general admiration. The Latins rejoiced in his triumph—the Greeks could not answer his argument. Pope Urban concluded by recounting all his sufferings in the cause of Rome, and was on the point of excommuni-

cating their author, when Anselm interceded for his King. This charitable action was ill repaid. Ambassadors from William to Urban arrived shortly after; and the Pope was bribed to sacrifice this undaunted champion of his power. A measure, apparently so impolitic, was ill received at Rome. Indignant remonstrances were presented to Urban. He was reminded that the real question at issue was the question of investiture by laymen, which Anselm resisted, and which Rome ought never to sanction. He was exhorted to protect an innocent, a faithful, and an able servant, who was guilty of no fault but his attachment to the Apostolic See. But the bribes of King William prevailed. Anselm was unable to obtain redress, and retired at last to Louvain. There he lived in privacy, or rather in banishment, until the accession of Henry the First; affording, to all appearance, very indifferent encouragement to Englishmen who did homage to the Pope, but in reality laying the foundation of that ecclesiastical power which was hereafter to set its foot upon the neck of kings.

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## MISCELLANEOUS.

### LAWS' CHARACTERS.

(continued from page 18.)

" *Miranda* (the sister of *Flavia*) is a sober reasonable Christian; as soon as she was mistress of her time and fortune, it was her first thought, how she might best fulfil every thing that God required of her in the use of them, and how she might make the best and happiest use of this short life. She depends upon the truth of what our blessed Lord hath said, *that there is but one thing needful*; and there-

fore makes her whole life but one continual labour after it. She has but one reason for doing or not doing, for liking or not liking any thing, and that is the *will* of God. She is not so weak, as to pretend to add what is called the *fine lady* to the true Christian: *Miranda* thinks too well, to be taken with the *sound* of such silly words; she has renounced the world to follow Christ in the exercise of humility, charity, devotion, abstinence, and heavenly affections; and that is *Miranda's* fine breeding.

" Whilst she was under her mo-

ther, she was forced to be *genteel*, to live in *ceremony*, to sit up late at *nights*, to be in the folly of every *fashion*, and always *visiting* on *Sundays*. To go *patched*, and loaded with a *burden of finery*, to the holy sacrament; to be in every polite *conversation*; to hear profaneness at the *play-house*, and wanton songs and love intrigues at the *opera*, to dance at public places, that *fops* and *rakes* might admire the fineness of her *shape*, and the *beauty* of her motions. The remembrance of this way of life, makes her exceeding careful to atone for it, by a contrary behaviour.

"*Miranda* does not divide her duty between God, her neighbour, and herself, but she considers all as due to God, and so does every thing in his name, and for his sake. This makes her consider her *fortune* as the gift of God, that is to be used as every thing is that belongs to God, for the wise and reasonable ends of a christian and holy life. Her *fortune*, therefore, is divided betwixt herself and several other *poor people*, and she has only her part of *relief* from it. She thinks it the same folly to indulge herself in needless, vain expences, as to give to other people to spend in the same way. Therefore, as she will not give a *poor* man money to go see a *puppet-show*, neither will she allow herself any to spend in the same manner; thinking it very proper to be as *wise* herself, as she expects *poor* men should be. For it is a folly and a crime in a *poor* man, says *Miranda*, to waste what is given him, in foolish trifles, whilst he wants *meat*, *drink*, and *clothes*? And is it less folly, or a less crime in me to spend that money in silly diversions, which might be so much better spent in *imitation* of the divine goodness, in works of kindness and charity towards my fellow creatures, and fellow christians? If a *poor* man's own *necessities* are a reason, why

he should not waste any of his money idly, surely the necessities of the *poor*, the *excellency* of charity, which is received as done to Christ himself, is a much *greater reason* why no one should ever waste any of his money. For if he does so, he does not only do like the *poor* man, only waste that which he wants himself, but he wastes that which is wanted for the most noble use, and which Christ himself is ready to receive at his hands. And if we are angry at a *poor* man, and look upon him as a *wretch*, when he throws away that which should buy his own bread; how must we appear in the sight of God, if we make a wanton, idle use of that, which would buy bread and clothes for the hungry and naked brethren, who are as near and dear to God as we are, and fellow heirs of the same state of future glory? This is the spirit of *Miranda*, and thus she uses the gifts of God; she is only one of a certain number of *poor people*, that are *relieved* out of her fortune, and she only differs from them in the *blessedness* of giving.

"Excepting her victuals, she never spent ten pounds a year upon herself. If you were to see her, you would wonder what *poor* body it was, that was so surprisingly *neat* and *clean*. She has but one rule that she observes in her dress, to be always *clean*, and in the *cheapest* things. Every thing about her resembles the purity of her soul, and she is always clean without, because she is always pure within.

"Every morning sees her *early* at her prayers, she rejoices in the beginning of every day, because it begins all her pious rules of holy living, and brings the fresh pleasures of repeating them. She seems to be as a *guardian angel* to those that dwell about her, with her watchings and prayers, blessing the place where she dwells, and making intercession with God for those that are asleep.

" Her devotions have had some intervals, and God has heard several of her private prayers, before the light is suffered to enter into her sister's room. *Miranda* does not know what it is to have a dull half day; the returns of her hours of prayer, and her religious exercises, come too often to let any considerable part of time lie heavy upon her hands.

" When you see her at *work*, you see the same wisdom that governs all her other actions, she is either doing something that is necessary for herself, or necessary for others, who want to be assisted. There is scarce a poor family in the neighbourhood, but wear something or other that has had the labour of her hands. Her wise and pious mind neither wants the amusement, nor can bear with the folly of idle and impertinent work. She can admit of no such folly as this in the day, because she is to answer for all her actions at night. When there is no wisdom to be observed in the employment of her hands, when there is no *useful* or *charitable* work to be done, *Miranda* will work no more. At her *table* she lives strictly by this rule of holy scripture, *whether ye eat, or drink, or whatsoever ye do, do all to the glory of God*. This makes her begin and end every meal, as she begins and ends every day, with acts of devotion. She eats and drinks only for the sake of living, and with so *regular* an abstinence, that every *meal* is an exercise of *self-denial*, and she humbles her body every time that she is forced to *feed* it. If *Miranda* was to run a race for her life, she would submit to a *diet* that was proper for it. But as the race which is set before her, is a race of *holiness, purity, and heavenly* affection, which she is to finish in a corrupt disordered body of earthly passions, so her every day diet has only this one end, to make her body fitter for this spiritual race. She does not weigh

her meat in a pair of *scales*, but she weighs it in a much better balance, so much as gives a proper strength to her body, and renders it able and willing to obey the soul, to join in psalms and prayers, and lift up eyes and hands towards heaven with greater readiness, so much is *Miranda's meal*. So that *Miranda* will never have her eyes swell with fatness, or pant under a heavy load of flesh, until she has *changed* her religion.

" The holy Scriptures, especially of the New Testament, are her daily study; these she reads with a watchful attention, constantly casting an eye upon herself and trying herself by every doctrine that is there. When she has the New Testament in her hand, she supposes herself at the feet of our Saviour and his Apostles, and makes every thing that she learns of them, so many laws of her life. She receives their sacred words with as much attention and reverence, as if she saw their persons, and knew that they were, just come from heaven, on purpose to teach her the way that leads to it.

" She thinks, that the trying of herself every day by the doctrines of Scripture, is the only possible way to be ready for her trial at the last day. She is sometimes afraid that she lays out too much money in books, because she cannot forbear buying all practical books of any note, especially such as enter into the *heart* of religion, and describe the *inward holiness* of the christian life. But of all human writings, the lives of pious persons, and eminent saints, are her greatest delight. In these she searches as for hidden treasures, hoping to find some secrets of holy living, some uncommon degree of piety, which she may make her own. By this means *Miranda* has her head and her heart, so stored with all the principles of wisdom and holiness, she is so full of the one main business of life, that she finds it difficult to converse upon any other subject;



and if you are in her company, when she thinks it proper to talk, you must be made wiser and better whether you will or no.

"To relate her charity, would be to relate the history of every day for twenty years; for so long has all her fortune been spent this way. She has set up near twenty poor tradesmen that had failed in their business, and saved as many from failing. She has educated several poor children, that were picked up in the streets, and put them in a way of an honest employment. As soon as any labourer is confined at home with sickness, she sends him, till he recovers, *twice* the value of his wages, that he may have one part to give to his family, as usual, and the other to provide things convenient for his sickness.

"If a family seems too large to be supported by the labour of those that can work in it, she pays their rent, and gives them something yearly towards their clothing. By this means there are many poor families that live in a comfortable manner, and are from year to year blessing her in their prayers.

"If there is any poor man or woman, that is more than ordinarily wicked and reprobate, *Miranda* has her eye upon them, she watches their time of need and adversity; and if she can discover that they are in any great straits, or affliction, she gives them speedy relief. She has this care for this sort of people, because she once saved a very profligate person from being carried to prison, who immediately became a true penitent.

"There is nothing in the character of *Miranda* more to be admired than this temper. For this tenderness of affection towards the most abandoned sinners, is the highest instance of a divine and god-like soul.

"*Miranda* once passed by a house, where the *man* and his *wife* were cursing and swearing at one another, in a most dreadful manner, and three children crying about

them; this sight so much affected her compassionate mind, that she went the next day, and brought the three children, that they might not be ruined by living with such wicked parents; they now live with *Miranda*, are blessed with her care and prayers, and all the good works which she can do for them. They hear her talk, they see her live, they join with her in psalms and prayers. The eldest of them has already converted his parents from their wicked life, and shews a turn of mind so remarkably pious, that *Miranda* intends him for *holy orders*; that being thus saved himself, he may be zealous in the salvation of souls, and do to other miserable objects, as she has done to him.

"*Miranda* is a constant relief to poor people in their *misfortunes* and *accidents*; there are sometimes little misfortunes that happen to them, which of themselves they could never be able to overcome. The death of a *cow*, or a *horse*, or some little *robbery*, would keep them in distress all their lives. She does not suffer them to grieve under such accidents as these. She immediately gives them the full value of their loss, and makes use of it as a means of raising their minds towards God.

"She has a great tenderness for *old people* that are grown past their labour. The parish allowance to such people is very seldom a comfortable maintenance; For this reason they are the constant objects of her care; she adds so much to their allowance as somewhat exceeds the wages they got when they were young. This she does to comfort the infirmities of their age, that being free from trouble and distress, they may serve God in peace and tranquillity of mind. She has generally a large number of this kind, who by her charities and exhortations to holiness, spend their last days in great piety and devotion.

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"Miranda never wants compassion, even to common beggars; especially towards those that are *old or sick*, or full of *sores*, that want *eyes or limbs*. She hears their complaints with tenderness, gives them some proof of her kindness, and never rejects them with hard or reproachful language, for fear of adding affliction to her fellow-creatures.

"If a poor old traveller tells her, that he has neither *strength*, nor *food*, nor *money* left, she never bids him go to the place from whence he came, or tells him, that she cannot relieve him, because he may be a *cheat*, or she does not know him; but she relieves him for that reason, because he is a *stranger*, and *unknown* to her. For it is the most noble part of charity, to be kind and tender to those whom we never saw before, and perhaps never may see again in this life. *I was a stranger and ye took me in*, saith our blessed Saviour: but who can perform this duty, that will not relieve persons that are unknown to him?

"Miranda considers, that *Lazarus* was a common beggar, that he was the care of *angels*, and carried into *Abraham's* bosom. She considers that our blessed Saviour and his Apostles were kind to *beggars*; that they spoke comfortably to them, healed their diseases, and restored eyes and limbs to the blind and lame. That *Peter* said to the beggar that wanted an alms from him, *silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk*. Miranda, therefore, never treats beggars with disregard and aversion, but she imitates the kindness of our Saviour and his Apostles towards them; and though she cannot, like them, work miracles for their relief, yet she relieves them with that power that she hath; and may say with the Apostle, *such as I have give I thee, in the name of Jesus Christ*.

"It may be, says Miranda, that

I may often give to those that do not deserve it, or that will make an *ill use* of my alms. But what then? Is not this the very method of divine goodness? Does not God make *his sun to rise on the evil, and on the good*? Is not this the very goodness that is recommended to us in Scripture, that by imitating of it, we may be children of our Father which is in heaven, *who sendeth rain on the just, and on the unjust*? And shall I withhold a little *money or food* from my fellow-creature, for fear he should not be good enough to receive it of me? Do I beg of God to deal with me, not according to my merit, but according to his own great goodness; and shall I be so absurd, as to withhold my charity from a poor brother, because he may perhaps not deserve it? shall I use a *measure* towards him, which I pray God never to use towards me.

"Besides, where has the Scripture made *merit* the rule or measure of charity? On the contrary, the Scripture saith, *if thy enemy hunger, feed him, if he thirst give him drink*.

"Now this plainly teaches us, that the *merit* of persons is to be no rule of our charity, but that we are to do acts of kindness to those that *least* of all deserve it. For if I am to *love* and do good to my worst enemies; if I am to be charitable to them, notwithstanding all their *spite* and *malice*, surely *merit* is no measure of charity. If I am not to withhold my charity from such bad people, and who are at the same time my enemies, surely I am not to deny alms to poor beggars, whom I neither know to be bad people, nor any way my enemies.

"You will perhaps say, that by this means, I encourage people to be *beggars*. But the same thoughtless objection may be made against all *kinds* of charities, for they may encourage people to depend upon them. The same may be said against *forgiving* our enemies, for it may

encourage people to do us hurt. The same may be said even against the goodness of God, that by pouring his blessings on the evil and on the good, on the just, and on the unjust, evil and unjust men are encouraged in their wicked ways. The same may be said against clothing the naked, or giving medicines to the sick, for that may encourage people to neglect themselves, and be careless of their health. But when the *love of God dwelleth in you*, when it has enlarged your heart, and filled you with bowels of mercy and compassion, you will make no more such objections as these.

"When you are at any time turning away the poor, the old, the sick, and helpless traveller, the lame, or the blind, ask yourself this question. Do I sincerely wish these poor creatures may be as happy as Lazarus, that was carried by angels into Abraham's bosom? Do I sincerely desire that God would make them fellow-heirs with me in eternal glory? Now if you search into your soul, you will find that there is none of these motions there, that you are wishing nothing of this. For it is impossible for any one heartily to wish a poor creature so great a happiness, and yet not have a heart to give him a small alms. For this reason, says *Miranda*, as far as I can, I give to all, because I pray to God to forgive all; and I cannot refuse an alms to those whom I pray God to bless, whom I wish to be partakers of eternal glory, but am glad to shew some degree of love to such, as I hope will be the objects of the infinite love of God. And if, as our Saviour has assured us, *it be more blessed to give than to receive*, we ought to look upon those that ask our alms, as so many friends and benefactors, that come to do us a greater good than they can receive, that come to exalt our virtue, to be witnesses of our charity, to be monuments of our love, to be our advocates with God, to be to

us in Christ's stead, to appear for us at the day of judgment, and to help us to a blessedness greater than our alms can bestow upon them.

"This is the spirit, and this is the life of the devout *Miranda*; and if she lives ten years longer, she will have spent sixty hundred pounds in charity; for that which she allows herself, may fairly be reckoned amongst her alms.

"When she dies, she must shine amongst apostles, and saints, and martyrs; she must stand amongst the first servants of God, and be glorious amongst those that have fought the good fight, and finished their course with joy.

#### CHARACTER OF THE LATE ARCHBISHOP BRODRICK.

*We extract the following Character of the late Archbishop Brodrick, from a Sermon Preached in the Cathedral Church of Cashel, on Thursday, 26th of September, 1822, at the Primary Visitation of the Most Reverend Richard, Archbishop of Cashel. By Dr. Jebb.*

The Discourse is printed and distributed among the friends of the now Right Reverend author, but it has not been published.

SINCE our last public meeting, we have had individually to deplore the loss of a beloved, and, in the true literal sense of the words, A MOST REVEREND FATHER IN GOD. In this sacred place, on this solemn occasion, we cannot but be all desirous to pay our collective tribute to departed excellence. And, I trust, you will bear with my manifold deficiencies and infirmities, while, on your behalf no less than on my own, I endeavour to sketch the character and the virtues of CHARLES BRODRICK, late Archbishop of Cashel.

"Born of a family ennobled for services and merit, whose members

repeatedly filled the first offices of the state, with an ability historically recorded, and with an integrity and honour that have never been impeached, it was, perhaps, his least praise, that he inherited, in a large degree, the talents and the dispositions of his ancestors. From his youth up, he loved to be employed for the advantage of the public; and in every transaction of his life, the generous spirit of nobility shone forth, veiled, indeed, but not obscured, by his modest, unassuming lowliness.

"At the usual age, he became a student of the University of Cambridge, in which seat of science, he prolonged his studies far beyond that period, when persons of his rank are entitled to their second degree in Arts. On his removal to Ireland, after a short residence as a layman on the family estate, he entered into holy orders; commencing his professional career under his friend and father-in-law, WOODWARD, Bishop of Cloyne, at that time the most distinguished prelate on the Irish bench; able and eloquent in the pulpit; the founder and supporter of some of our best charitable institutions; the strict, but kind maintainer of ecclesiastical discipline; the patron of literary and professional merit; and, in a season of imminent peril, the intrepid and successful champion of our Church establishment.

The first parochial act of our late revered diocesan was worthy of his institutor and himself; it was in character with every subsequent act of his exemplary life. From an overwhelming sense of duty, at a period when very lax notions prevailed respecting clerical residence, in opposition to the remonstrances of many friends, he became an immediate resident on a moderate benefice, in a wild, uninhabited country, in a damp, uncomfortable house; and there he continued to reside, during an inclement winter season, with considerable risk, and

no small actual detriment, to his own delicate health, and, what with him was a far more serious consideration, to the health of his dearest earthly friend. In this humble sphere, he was the guardian, the instructor, the benefactor of the poor; and, when removed to a parish of larger extent, in which his family influence was considerable, the whole weight of that influence was invariably employed in the service of religion and humanity; while, in matters that intimately regarded the discipline and government of the diocese, he afforded his good father-in-law much valuable aid; and thus, under the best training, he was gradually prepared for the duties of that more elevated station, to which, in due time, and with the approbation of all good men, he was most deservedly called.

"In his first diocese of Clonfert, he was allowed to remain but for a short time; so short, as to admit of little more than the anticipation of much good from his exertions, and the feeling, both among laity and clergy, of sincere regret for his departure. In the diocese of Kilmore, his stay was more protracted; and I can safely venture to affirm, that, after the lapse of two-and-twenty years, his memory is there cherished with love and veneration. There are those present, who, with me, enjoyed the happiness of witnessing, in those comparatively early days, what he was, both as a man, and as a bishop; and who, with me, can amply testify, that, in primitive simplicity of life and manners, in single devotedness to the proper studies and pursuits of his ministry, in fatherly kindness to all classes of his clergy, in grave yet gentle admonition to some, in delicate and wise encouragement of others, in that conscientious feeling of responsibility which influenced his whole conduct, and in that deep, unostentatious piety which was the source and soul of all the rest, he approved himself a worthy and

congenial successor of the apostolic Bedel.

"But the Diocese of Cashel was the main field of his exertion. And, on this ground, I might naturally fear to be at once superfluous and inadequate. For, what can I speak, that you do not know? And how much do you know, that I cannot speak? But I rely much on your indulgence, and more on your affectionate remembrance. No example of his goodness can be mentioned, which you will not love to recal; no quality of his mind imperfectly sketched, which you will not be ready to exhibit in its full proportions. Many of you from the very first, and most of you for a considerable time, have been witnesses how meekly, how humbly, how piously, how charitably, he lived among us. And, by such an auditory, I am confident of having my deficiencies abundantly supplied.

"It was his special care, wherever they were wanting, to procure churches, glebes, and glebe-houses; and thus to make effectual provision for the settlement, throughout his diocese, of a resident and operative clergy. This he justly conceived, was the foundation of all ecclesiastical improvement; to this, accordingly, in the first place, he bent the full vigour of his active mind; how successfully, the present state of things will amply testify; for, perhaps, it may not be too much to affirm, that the whole united Church cannot produce a body of Clergymen more generally resident than the clergymen of this diocese. But, while our late Archbishop was anxious to furnish his clergy with proper dwellings, he was yet more solicitous, when occasion offered, to fill those dwellings with a proper clergy. The distribution of preferments was, with him, a sacred trust; a vacancy was ever a serious pressure on his conscientious mind; and the breath of calumny has never dared to whisper, that, in a single instance, did the least tincture of selfishness or secularity mingle with

the purity of his episcopal choice. Over a clergy thus chosen, he presided with the impartiality of wisdom, and of love; and while, at the seat of his rule, he set every spring in healthful activity, no corner of his diocese, however remote, was uncheered by the glance of his parental eye: the extremities were always animated by the life-blood which flowed warm from the heart. His discipline, accordingly, was the discipline of kindness: exact, but not severe, he effected that by mildness and conciliation, which others might vainly have attempted by coercion and restraint: a hint, a word, a look from him, had most persuasive energy: while his clergy derived wisdom from his advice, they imbibed goodness from his manner: in the necessary intercourse of business, when we entered his study, we came, as it were, into a sanctuary; yet, such was the graciousness of his demeanour, that the familiarity of the friend, was chastened only by reverence for the parent.

"But the influence of his example, and the weight of his authority, were felt, not merely in a single diocese: they extended through an ampler sphere; and their effects upon it, will in many important particulars, be felt by generations yet unborn. In the course of his triennial visitations, and by a frequent and extensive correspondence, he made himself accurately acquainted with the situation, the wants, and capabilities, of every parish, in every diocese, of the Province of Munster. His rules and orders, made with deliberation, were enforced with firmness: and it was his happiness, that in most instances, he met the cordial co-operation of his suffragan bishops; some of whom, with manly and modest candour, have publicly declared, that the improvement of their dioceses and their clergy, was chiefly attributable to the fatherly care of our good Archbishop. How much pure religion he was, in this way, the pro-

vidential instrument of diffusing, it is not for us to conjecture; that will be made manifest, only in the day of final retribution. But one matter, at least, of transcendent national importance, is placed beyond all reasonable doubt; that, by his successful exertions to promote clerical residence throughout this great province, he did what in him lay, toward providing the only substitute which many large, neglected districts now possess, for the natural guardians of the soil, for our absentee lay proprietors.

"But his labours, did not terminate here. From a sense of duty, and to meet the honourable confidence reposed in him by the Executive Government, he undertook, for many years, the charge of another diocese, and another province; the archdiocese of Dublin, and province of Leinster: an accumulation of responsibility, unprecedented and unparalleled in the annals of the Irish Church. This transaction was, on his part, no less disinterested, than it was peculiar: he accepted the jurisdiction, without the patronage; the power of enforcing discipline, without the privilege of rewarding merit. But, even under this disadvantage, he proved himself more than equal to the task. By mingled suavity and firmness, he conciliated every heart, and controlled every spirit. The diocese and province, in some respects, the most important in our island, flourished under his protection: and when, with pure hands, he delivered up this great trust, he was hailed by the unanimous and grateful acknowledgments of an assembled clergy.

"But his zeal was co-extended with the Church at large: and, in the prosecution of yet more general duties, he practised that self-denial, and self-subjugation, which were so prominent throughout his whole course. A town-life was, in all respects, most uncongenial to his nature, and injurious to his health. But it was his official duty to at-

tend and preside at many boards, connected with the public charities, the general education, and the established worship of the country. He hesitated not, therefore, to pass some months of every year in our Irish metropolis. How great a sacrifice this was, they only knew, who were intimately acquainted with his habits and his feelings; but how great public benefit resulted from this sacrifice, all are perfectly aware, who have been at all conversant with the public business of Ireland during the last twenty years. But I must pause no longer on the professional merits of this good and great man. Suffice it to say, that, in this country, they are duly, and universally appreciated: while I speak advisedly, and from my own personal knowledge, when I add, that, in many leading circles of our sister island, the name of Archbishop Brodrick has raised the character of the Church of Ireland, and has been accounted, at once, its bulwark, and its ornament.

"His public merits, however, great and eminent as they unquestionably were, did, by no means, constitute his chief title to our veneration. It was in privacy and retirement only, that he could be seen to just advantage: and, even there, he was but imperfectly known, except by those few, to whom he disclosed the secrets of his heart. His noblest qualities, indeed, were neither prominent, nor dazzling: like the nature from which they flowed, they were delicate, modest, and retiring. Like the common blessings of air, and light, and heat, so exquisitely tempered, so equably diffused, and so naturally enjoyed,—the multitude were almost unconscious of their being; and their value could be fully estimated, only in their loss.

"It may not be generally known, and, for the benefit of those whom it may and should concern; it must not be omitted, that while he had the care of all the Churches upon him, he constantly found time to be



a man of study. Versed, from an early period, in the standard writings on divinity, he usually read with attention, as they appeared, the best theological productions of the day. But his favourite and daily study was the sacred volume of the New Testament; which he read in the original, as a scholar, as a divine, and, above all, as a devout and humble Christian. To this, he commonly added some portion either of the Greek or Latin fathers; not their controversial treatises, but those parts which relate more immediately to practice, and which "represent the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature." Burnet's History of his own Times.

"But, while such were his chosen pursuits, they never absorbed him; they never withdrew him from the business, the civilities, and the charities of ordinary life. How often have I seen him turn, with alacrity and cheerfulness, from high religious thoughts, to the most trifling concerns that were brought before him; but, especially, to any and every thing that regarded the welfare of his humblest fellow-mortal. A righteous versatility; which shewed a mind at home, and at ease, in spiritual things; and which, in the judgment of an ancient father, is "the truest test of spiritual perfection." But, there were yet more strictly private exercises, which no man knew of, but himself. "He entered into his closet, and shut his door, and prayed unto his Father, who is in secret." His piety was too delicate to be obtruded upon others; it was seen only in its effects: in that total forgetfulness of self, which enabled him always to be considerate of others; in that plainness and simplicity of taste, which shunned all personal expense or show; in that princely munificence of charity, which never tempted him to be unjust, but often left him impoverished; in that mildness, that forbearance, that universal

goodness, which made him the delight of his friends, and the ornament of human nature.

"One particular, I cannot bring myself to suppress. It will surprise those who hear me, to learn that his temper was originally proud and haughty. The fact will scarcely be credited, by those who have closely observed him during the last five-and-twenty years; but it was unquestionably so; and, as it enhances the moral value of his character, so it illustrates the efficacy of the Christian faith. For, never was a natural disposition more completely subdued and meliorated. The grace of humility had, above all others, become the distinctive excellence of this admirable man. His diffidence in his own judgment, his deference to that of others, his patient endurance of contradiction, his readiness to concede in cases where he might command, were such as I have never seen exemplified in any other human being. The pride of life, indeed, was gone. But it was transmuted into a nobler elevation,—the elevation of a meek and lowly spirit:—*—ου δ' αὐτος ὑψηλότητος μεν βίω, ταπεινότητος δὲ τῷ φρονήματι* \*.

"How it was, that he performed so many and great things for the public, and yet devoted so much time to the cultivation of his mind, has often filled me with astonishment. The secret principally lay in these things: in winter and summer, he was an early riser; he led a life of habitual abstemiousness; he was a strict economist of time; and his heart was in his duty. So entirely, indeed, was the love of duty his ruling passion, that, in the most delicate state of health, business, which, one would have thought, must overwhelm, seemed only to refresh him. It did, however, prey upon his bodily frame; and, for many years, was silently undermining his constitution. But he

\* Gregor-Nazianz.

was still devoted to his ministry. And I possess documents in his hand-writing which prove, that, to the very last, he laboured with unabated zeal, for the interests of the Church, and the cause of our most holy faith. In concluding this imperfect outline of his character, I shall adopt the language of a pious writer, which cannot, in my judgment, be more suitably applied: "Nunquam fuit ex toto otiosus; sed, aut legens, aut scribens, aut orans, aut meditans, aut aliquid utilitatis pro communi laborans \*."

### *To the Editor of the Remembrancer.*

SIR,

A PERIODICAL work, entitled the *Evangelical Magazine, or Missionary Chronicle*, has this year commenced a new series with an attack upon the Report of the Society for the Propagation of the Gospel, and upon the Sermon of the Right Rev. Bishop Landaff, which accompanies it.

The extensive circulation of this excellent discourse of his Lordship, so powerfully setting forth the paramount claims of this venerable institution, seems to have awakened the jealousy of those who are shrewd enough to be aware that the pretensions of this corporation to public support, if duly known and appreciated, would pretty well serve to eclipse the claims of more modern societies, both in respect to the positive quantity of good which it has effected, and the sober and unostentatious manner in which its proceedings are, and always have been, conducted.

The publication above alluded to, with great effrontery, charges upon the Right Reverend Bishop, that in advocating the cause of the incorporated society he disparages all other missionary institutions, and not fearing, in the same breath, to

condemn imputed detraction, and to be flagrantly guilty of that very offence it characterises "the objects" of the Church Society as "so distinct and different from the conversion of heathens to Christianity, that the fabricators of the calumny were startled by its avowal" in the sermon in question.

How far his Lordship has *unduly* depreciated other missionary societies may be estimated from the following quotation.

"We may then and we ought to rejoice when we hear that whole regions which knew not the Lord or his Christ, have been brought to acknowledge both, whether more or less accurately instructed. When we read in the records of past times what was effected in this way by the Jesuits, or in more recent times by Protestant sects, who hold no communion with ourselves; it were a cold and selfish feeling that we should withhold our commendation of their laudable exertions, but we cannot forbear asking ourselves if we had been engaged in the work, should we have done it in the same manner? Or could we conscientiously have co-operated with them in the views they inculcated of Religious Truth?"

The candour displayed in the preceding passage is entirely lost upon those who appear to merge every other religious consideration in a regard for the peculiar doctrines of Calvin, and the practices by which his adherents are distinguished.

It is the dictate of reason as well as accordant with the language of revelation and the methods of instruction adopted by our blessed Saviour and his Apostles; that a conviction of having "fallen short of the glory of God" and of our inability to endure the scrutiny of his righteous judgment, must precede the reception of the doctrine of atonement by Christ, for in no other order can these truths be understood. The explanation given by the *Evangelical Reviewer*, of the Apostles' conduct with regard to the non-observance of the rite of circumcision, is directly at variance with

\* Kempis.

the obvious sense of those passages of Scripture, and their context, as they are quoted at length by the Right Reverend Prelate, and is a distorted introduction of their meaning, in order to force upon them a Calvinistic tendency.

But the principal object of these remarks, Sir, is to point out to your readers the total disregard of truth with which the reviewer has ventured to assert, that the college at Calcutta "*is almost the only undertaking of a decided missionary character in which the Society appears ever to have engaged.*" Now, Sir, in this very same report, the endeavours of the Society's Missionaries among the negroes at Cape Town, and the scattered remains of the Indian tribes in Canada, are distinctly set forth. And it is well known to every one but partially acquainted with the history of the Society, that although the providing our colonists with the means and appointments of religion, was the principal object for which they were incorporated, they have never ceased to employ themselves also, as far as their united means would permit, and in some instances greatly beyond what a frigid caution would justify, in attempting, by all probable methods, the conversion of the heathen.

They were no sooner formed than they sent the Rev. Mr. Thomas, to South Carolina, with especial reference to the instruction and conversion of the Gammoree Indians, though a war, which just at that time broke out among them against the English, served to frustrate this part of his mission; ever since then they have, from time to time, employed a large number of different and successive clergymen, catechists and schoolmasters, in missions to the Indians and Negroes; many of whose labours were confined to this object solely, and more of whose ministerial duties it has formed an important branch, among the Moskitos, the Mohawks, the Crecydes, the

Montages, the Sennekees, and the River Indians. Among the Mohawks they preserved for a considerable time, under successive missionaries, a congregation of 500 professing Christians; and to the Negroes at Cape Coast Castle, on the coast of Guinea, a mission was commenced and carried on with the greatest perseverance for many years. An account of the various methods used by the Society for the civilization and religious instruction of these unhappy beings, would fill a volume, and if ever they should be submitted to the public, will serve to shew that *to no missionary institution which at this time does or ever did exist, is the cause of Christianity more indebted than to the VENERABLE INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.*

AMICUS.

*To the Editor of the Remembrancer.*

SIR,

THE judicious remarks contained in the review of works relating to the new Marriage Act which appeared in your last number, will have the effect, I hope, of abating the popular clamour, and private "and public" obloquy to which it has been exposed. An attempt of this kind comes much more properly within the province of a "*Christian*" Reviewer, than the demonstration of his ingenuity in starting objections and pointing out difficulties without suggesting any remedy—a course of proceeding which must have a tendency to excite ridicule if not discontent, and not very proper when applied to a measure which was intended to supersede what was confessedly unjust and unchristian. If some of the contributors to those smaller periodical works which may be supposed to find their way more readily into the lower walks of life, would furnish their cottage readers with some-

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thing of the same explanatory nature, they would be doing them an essential service.

Some dislike of the regulations enjoined by the new act was certainly manifested at their commencement; but it arose principally from the erroneous opinion which had been pronounced of the necessity of beginning *de novo* the publication of all banns in cases where the marriage was to be solemnized after the first of September. This opinion was sufficient to excite the dissatisfaction of those who were interested in the matter, and to make them imagine that nothing but vexation was intended, and that nothing but trouble and difficulty would be the consequence. Fortunately, however, most of those upon whom the execution of the act devolved, thought fit to exercise their own faculties in determining its "literal and grammatical construction;" and that opinion was acted upon in but few instances.

When the act first came into operation there might be reason in some places to complain of a diminution in the number of marriages; but it seems by this time to have ceased, except in those places where they had previously been used to take in all that came without troubling themselves to enquire whether properly or not: and this was the very object which the framers of the act had in view. If these grounds of complaint still continued, they would be made known upon authority, far less questionable, than that of newspaper reports.

Much has been said of the difficulties to be encountered in procuring a marriage licence. We have heard of persons very far advanced in age being obliged to swear that they were one-and-twenty: and of very long journeys being undertaken for the purpose of procuring the requisite certificates. With respect to the first point, it will not be denied that imposition in the appearances of age is sufficiently practicable; and when this is the case

the law must prevent its possibility; and this could only be effected by the enactments which have been made. With respect to the latter point, the person who verifies the extract from the register, is not required to swear that he has compared it with the original entry, but that he knows it to be a faithful extract, and to relate to the person for whom the licence is sought, or according to the best of his knowledge and belief. Under the authority of this provision, which seems to have been intended for the very purpose of saving trouble to the parties, it surely cannot be difficult to devise a method of sending for and obtaining the register, so that any one might most conscientiously depose to its truth without undertaking a journey in order to see the extract made.

The question of bringing the female forward at such a time is certainly one of great delicacy. When the marriage is solemnized by licence, and the surrogate who grants the licence performs the ceremony, it is allowed to administer the oaths to the female at the time of marriage. To make this practicable in every case, the minister of every church and chapel where marriages are solemnized, should be a surrogate; or at least authorized to administer the oath when he performs the ceremony and transmit the necessary documents to the surrogate. In the case of banns, the affidavit on the part of the woman might be made at the time of marriage: for it will hardly be said that a marriage by banns should not be guarded by an oath as well as a marriage by licence; nor is there any reason to exempt the female from making an affidavit, till we are certain that inveigling women have ceased to exist. If it seems desirable to adopt some plan for preventing clandestine marriages by banns without imposing an oath, perhaps no more effectual method can be suggested than making the parties liable to a pecuniary fine, greater or less in

amount, according to circumstances, which should be recoverable in some very summary way, and from which it would not be unfair to make a compensation to the minister of the parish in which they ought to have been married, the rest to be disposed of in the manner usual in similar cases.

Your obedient servant,  
CLER. CEST.

### LONDON LECTURERS.

OUR readers have recently been

made acquainted with some of the proceedings of modern London lecturers, and may be anxious to know whether their predecessors walked in the same path. To throw some light upon this subject we reprint an Address to the inhabitants of *Allhallows, Lombard Street*.—It was circulated on a Card, and the friend to whom we are indebted for it, informs us that Mr. Meilan did not succeed to the Lectureship; and that the date, which is omitted, must be about 40 years ago.

“ To the Worthy Inhabitants of the Parish of *Allhallows, Lombard Street*.

“ Ladies and Gentlemen,

“ *With the Patronage of Mr. Knowles, who has known me during a Period of Twenty Years; and not wholly a Stranger to Mr. Blackall, whose Recommendation I flatter myself, will be granted in Behalf of my Talents for Preaching, I beg Leave to make a Tender of my Services, as Lecturer, to succeed Mr. Richards; and in Case I am so happy as to obtain your solicited Suffrages, I promise all the Exertions of a conscientious Man, in Discharge of that Trust, which, I shall consider it the Pleasure and Pride of my Life to enjoy. With the above Gentlemen's Names, I have it in my Power to adduce some Report in my Favour from the Parishioners in general, frequenting the Church of St. Bride, Fleet Street; where I have at present the Honour of assisting as Deputy Lecturer; but which Appointment I intend to decline, (if this Application should be crowned with Success) and wholly devote myself to your Service. I rest all my Pretensions to favour in this Contest, on the Specimen I apprehend I shall be called on to give in your Church; and in the mean Time, fear not to have my Abilities farther investigated in mine; where I shall preach in the Afternoon of next Sunday, and the Two immediately following, on Subjects equally pathetic and solemn; and where (taking every permitted Method to make good my Election, and add to the Means of Support for a numerous Family,) I shall be happy to find any Lady or Gentleman among the Electors does me the Honour of Thirty Minutes Attendance, either next Sunday, or any other Afternoon, not appointed to hear my Competitors. I have the Honour to be,*

“ Ladies and Gentlemen,

“ *Your respectful Servant,*

“ MARK ANTHONY MEILAN.”

“ *Ludgate Street, No. 12. Thursday, Decr. 2d.*”

WE insert the following letter from Mr. Piggott, in answer to the remarks which we formerly made upon his conduct as Lecturer of St. Antholins. It is not in our power to understand the vindication which he offers, but we are most ready to afford him an opportunity of bringing it forward. We cannot under-

take to notice the Reverend Gentleman's communications upon other subjects.

*To the Editor of the Remembrancer.*

*Northampton-Square, Dec. 26, 1822.*

SIR,

YOUR sympathy with my literary losses in the cause of religion and

social order, as far as sincere, requires my acknowledgments. But it is evident that you are unacquainted with the law belonging to my lectureship, or you would not have censured the collection sermon.

The expence of lighting St. Anthonin's church devolves on the lecturer, instead of being defrayed, as in most cases, by the parish. The vestry, therefore, long before I took the lecture, granted to the lecturer the privilege of having two collection sermons in the year, to defray such expence; the two which I have preached this year have by no means raised a sum adequate to half the expence! Surely you will not accuse me, after this, of attempting to pick the pockets of the ——— who come to hear me: it is not unreasonable to ask them to contribute to the lights used for their benefit.

In consequence of a suggestion made by those who were aware of my literary losses, I omitted the term lighting the church, and announced the sermon for my own benefit: which indeed it would have subserved, had I raised a sufficient collection to defray the expence of lighting the church.

As many of the principal Deists of the metropolis were there, the collection was of course scanty, as they were not likely to give; you may yourself judge of the nature and object of the sermon, by applying to Simpkin and Marshal, Stationers' Court, who have published it as a sermon "Antichrist Advancing," and are printing it as part of "The Reflector, or Christian Advocate."

Allow me to suggest, Sir, that at a time like this, when infidelity and schism are making so alarming a progress, that you should rather encourage than discountenance those who are exerting themselves in the cause of Christian truth.

I am, Sir,

Your frequent Reader,  
S. PIGGOTT.

N. B. My losses have been several hundred pounds, of which I can give you sufficient testimony if you desire it.

#### PASTORAL ADDRESS.

WE insert the Pastoral Address of Dr. Doyle, to his Flock, and recommend it to the serious consideration of the public. They will find him expressly admitting that there has been a *Catholic Conspiracy* lately detected in Ireland, that *distress is in no case the cause of the disturbances there*, and that *Orangemen* would keep the peace if Roman Catholics would allow them. They may also see, if they will take the trouble of referring to the 4th volume of this work, p. 301, a curious specimen of Dr. Doyle's fairness. He assures the Irish that *Pastorini's* prophecy refers *solely to Lutherans*. The words of that writer are, "Upon the throne therefore of this beast the 5th vial is poured out, *that is upon the Kings and Governors of the Protestant States, as they are the persons that sit vested with power upon the thrones of those heretical kingdoms.*"

REV. SIR,

THE following Address, or such portions of it as you may judge most appropriate, are to be read by you at each of your public Masses, in your parish, on Sunday next, should you have reason to suppose that any of your flock are connected with, or likely to enter into any illegal association. I remain, Rev. Sir, your obedient humble servant in Christ,

J. DOYLE.

To the Rev.—, of the Deanery of —, Kilcock, Diocese of Kildare.

Tuesday, Nov. 19, 1822.

"Dearly beloved Children in Christ Jesus—We address ourselves chiefly to you who may have been seduced into any illegal association, but above all, into the vile and wicked conspiracy which has been lately detected and exposed in Dublin, and



which is known to have extended into some parishes of this diocese. But before we do so, we take you to witness this day, that we are clear from the blood of you all; whereas for three years we have not ceased night and day, with tears, admonishing every one of you to desist from those illegal associations, which have always augmented the evils of our country, and now tend to bring disgrace upon our holy religion. Whilst with you, on our different visitations, we did not cease to forewarn you of these things. In our pastoral instructions, printed and distributed amongst you, we explained at length, the nature and tendency of these associations—their folly—their injustice—their opposition to all the laws, human and divine, which you are bound to obey. We explained for you the impiety of the oath which connected them together; and the Clergy in their respective parishes have not ceased to labour with us in this sacred duty; yet we will not address you in the language of reproach—we will not, above all, rebuke you, dearly beloved, for the obstinacy and perverseness of a few amongst you; but as the object of our Ministry is, ‘not to destroy but to save, not to call the just but sinners to repentance,’ we will soon again admonish even those few, however perverse, hoping through the influence of the Holy Spirit, that they will attend, even now, to our instructions, and be at length converted from their evil ways.

“The principles of our religion, dearest brethren, on the subject of our civil duties, are clear and explicit; and the doctrine of our Church, respecting them, has been the same in all nations and at all times. Christ in his life-time paid tribute to the State, and caused Peter, the first of his Apostles, and the Representative of his Church, to do the same.—The Jews amongst whom he lived, and of whose race he was born, had lost their independence, and were then a conquered people, subject to the Romans. Cæsar was their King, and to Cæsar, though a Pagan, and the conqueror of his country, he declared that tribute should be paid. He who could, as he told his Disciples, obtain from his Father, legions of Angels to defend him, disarmed his Disciple—cured the wound he had inflicted, and suffered himself to be conducted like a criminal to the tribunal of Pilate, whose power he declared, was given him from above. He never belied his own maxim, ‘that his kingdom was not of this world,’ and ‘he underwent the cross-despising shame,’ that he might ‘be obedient even unto death,’ not only to the will of his Father, but also to the laws of his country,

however unjustly administered in his regard.

“Peter, whom he made the depository of his doctrine and power, followed his example. ‘When persecuted in one city, he flew to another,’ but never spoke the language of resistance; nay, he said to those, who through his Ministry believed in Christ, ‘be you subject to every human creature for God’s sake, whether it be to the King as excelling, or to the Governors as sent by him, for the punishment of evil-doers, for so is the will of God.’ 1 Pet. ii. 14. And again, ‘Fear God, honour the King.’ He unites these two obligations, because one cannot subsist without the other, for, if the King, or he who bears the sword, be the Minister of God, an avenger to execute wrath upon him who doeth evil, how can God be feared or served, if his Minister be disobeyed! St. Peter, in this passage, only declared the doctrine, which he heard his Master teach, and seen him practice. St. Paul also published the same to all the Nations whom he converted to the Faith.

“It was this great Apostle who lived in the time of Nero, a Pagan, and the most bitter persecutor in the Church, who, writing to his beloved Disciple, Timothy, prescribed that form of prayer, which we all recite as often as we assist at Mass, offering it up in his words, ‘for the King, and all that are in high station, that we may lead a quiet and holy life.’ But the Apostle does not stop here, in his Epistle, to the Romans, c. 13, he inculcates, in a special manner, the principles of obedience to the State, and with so much clearness and energy, that I cannot forbear transcribing the entire passage.—‘Let every soul,’ he says, ‘be subject to higher powers, for there is no power but from God, and those that are, are ordained of God; therefore, he that resisteth the power, resisteth the ordinance of God, and they that resist purchase to themselves damnation; for Rulers are not a terror to the good work, but to the evil—if those do that which is evil, fear; for he beareth not the sword in vain, for he is the Minister of God, an avenger to execute wrath upon him that doeth evil; wherefore, be subject of necessity, not only for wrath, but also for conscience sake. Render, therefore, to all their due, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour; owe no man any thing, but that you love one another, for he that loveth his neighbour hath fulfilled the law.’

“On those authorities, and such as those, the doctrines of the Catholic Church is founded, and though Revolutions have happened in divers nations, professing her

faith, she has always abhorred them, when effected by force or violence, or the effusion of blood. The design, then, into which, it appears, some of you have entered, of subverting the State, and overthrowing the Government of this country, by the Divine permission, is opposed to the maxims and example of our Divine Redeemer, and of his Apostles, and to the uniform doctrines of that Church whose faith you profess: but the period you selected, and the motives which influence you, in forming this vain and senseless project, are not only wicked, but disgraceful to you as Men and Christians.

"And first—what is the period you have chosen to form a dark and bloody conspiracy against all that is established by the Will of God, in a country that should be more dear to you than life! Precisely that, when our gracious Sovereign visited us like a common FATHER; quelling the tumult of the passions—allaying the spirit of Party and dissension—and dispensing among every class and description of his people, the spirit of peace and good will: that period when one of your own countrymen, renowned for his wisdom and justice, had been appointed to the Government of Ireland, for the avowed purpose of dispensing the laws impartially to all, and devising remedies for the many evils under which we labour; when he, who has been the strenuous and powerful advocate of our rights as Catholics, was placed in a situation where he could view, as it were, with his own eyes, your merits and sufferings—and from which he could bear before the Legislature a high and irresistible testimony to the truth and justice of your claims; a period when the eyes of the whole Empire were fixed upon you, and all its wisdom employed in devising means for bettering your condition, by calling forth the infinite resources of your soil, of your mines and fisheries, and employing on them the energies of a numerous people; a period when the Government, which you might embarrass, but could never overthrow, was expending several hundred thousand pounds in supplying the wants, and providing for the support of perhaps millions of your brethren; when England, with a bounty and generosity, peculiarly her own, had watched over our distress with the anxiety of a mother, and ministered out of her abundance to all our wants; raising up her charity, like a shield, to protect us against famine and pestilence—clothing the naked—feeding the hungry—and consoling the distressed—forgetting our crimes and atrocities in the South—the innocent blood that called to heaven for vengeance against

us; and remembering only that we were men and Christians, though many of us undeserving of that name. This was the period when 'Mercy and Truth seemed to have met, and Justice and Peace to have kissed each other,' that you were impelled by the enemy of all good, to defeat the designs of Heaven upon your country, and oppose new obstacles to her improvement. Shall Ireland, my dear, but infatuated brethren, be always doomed to suffer, and to suffer through the blindness and malice of her own children? Who will in future sympathise in her misfortunes? Who will proclaim the virtue of her sons, if a portion of them not only appear disaffected, but also blind to their own interests—and if, what never until now could be objected to them—that '*they are ungrateful!*'

"And what were the motives which influenced you to act thus, and even to profane the awful name of God—and rashly to call upon him to attest your wicked purposes? your distress, your hatred of Orangemen, your love of Religion, your faith in Prophecies, your hopes of seeing your country free and happy. Let us, my dear brethren, examine dispassionately each of these, before we come to show you the absurdity of your designs, as well as the impossibility of ever carrying them into effect. And first, as to Distress—*The distress amongst you is general and great, and in many instances cannot be remedied by human power; but it is worthy of remark, though I have seen and conversed with many individuals who were once engaged in those wicked Associations, I have not known one who was impelled by necessity to enter into them.* Some idle tradesmen, boatmen, servants without families, and young inexperienced youths of the labouring classes; these have composed your assemblies, and have entered into them either through terror or a depravity of heart, hardened by irreligion, drunkenness, and other vices, but not by distress; of this you are all conscious! And now let me ask you, how are your wants to be remedied, and your distress removed by these associations. Is it by the breaking of the canals, by the destroying of cattle, by the burning of houses, corn, and hay, and of establishing a reign of terror throughout the entire country, that you are to obtain employment? Is it by rendering the Farmer insecure in the possession of his property, that you will induce him to increase his tillage? Is it by being leagued against the gentry, that you will prevail upon them to improve their houses and demesnes? Is it by causing a heavy Police Establishment to be quartered throughout the country, to

be paid by taxes, collected from the holders of land, that you will enable them to give you employment? No—your proceedings are only calculated to compel gentlemen to fly from the country, to convert their lands to pasture, and to place an armed force to protect their cattle, and to treat you, if necessary with the utmost rigour. Your conspiracies, therefore, are calculated not to relieve, but augment your distress an hundred fold.

“Your hatred to Orangemen.—The Orangemen may be foolish, may be wicked, may be your enemies—but if they be fools, they deserve your compassion; if they be wicked, you are obliged to seek their conversion by prayer and forbearance; if they be your enemies, your Redeemer teaches you how you are to treat them, saying, ‘love your enemies, do good to them that hate you, pray for those who persecute and calumniate you.’ And his Apostle, who desires you ‘not to return evil for evil; but to overcome evil by good.’ ‘If your enemy (he says) be hungry, give him food; if he be thirsty, give him drink; and thus you will heap burning coals (that is, according to St. Augustine, the fire of Charity) upon his head,’ which will consume his enemies. But these men, who are so very hateful in your eyes, are our brethren in Christ; they are each of them as dear to him as the apple of his eye; they have all been baptized in his blood. If, then, then they are still the Children of your Father who is in Heaven. Christ died for them, and you should not only forgive them, but love them for his sake.

“Your Associations are, however, the best means you could devise to increase their number, and extend their influence. Their association had lost all respectability; the King smote it, like as the Angel did the Host of Sennacherib, and it became lifeless. Those who formerly belonged to it were ashamed of it; public opinion condemned it; it was writhing in agony, and could not exist another year; *but the spirit of your Conspiracy has blown upon the lifeless bones of it; the nerves and flesh are re-uniting to them; it will be restored to life, and again become formidable.* But if your feelings be again insulted, if your Wives be abused, and your daughters violated, blame not Orangemen; blame your own absurd and mischievous proceedings.

“Your love of Religion. Ah, my dear brethren, how frequently is the sacred name of Religion abused, and how many crimes and profanations are committed in her name? Could Religion be weighed in a scale, there could not be found one ounce

of pure Religion amongst all those who have freely entered into your Association? For how can iniquity abide with justice? Light with darkness? Or Christ with Belial? It was by meekness, humility, patience, suffering, and unbounded charity, that Christ, ‘the author and finisher of our faith,’ founded his Religion; by these and such like virtues, it was propagated by his followers to the end of the earth. By these that Holy Apostle Saint Patrick, whose name you profane, and whose Religion you cause to be blasphemed, planted the Faith in this island, which was once an island of saints, but which you would convert into a den of thieves. Can religion be served by conspiracies? Can it be propagated like the superstition of Mahomet, by fire and sword? Does she require for her support the aid of those who neglect all her duties, and despise her pastors; who violate all her commands, and indulge in her name all the vices which she condemns? Does not your Catechism teach you that the most essential part of your Religion consists of the two great precepts of Charity—‘to love God above all things, and your neighbour as yourself,’ for the love of God. And again, that by the word ‘Neighbour,’ is signified all mankind of every description, even those who differ from you in Religion! But you say you have the true Religion, and hence, I suppose, you consider yourselves entitled to hate those who differ from you. Show me your works, says an Apostle, and from these I will tell your faith. And again, ‘Faith without works is dead.’ nay, if you had faith, so as to remove mountains, but had not charity, it would avail you nothing; for that faith only can make you acceptable to God, ‘which worketh by charity;’ and no person, whatever his faith may be, can enter into life unless he keep the first and greatest of the commandments, which obliged him to love his neighbour as himself, whatever the Religion of that neighbour may be. Surely, my brethren, sins against charity are not less offensive to God, than sins against faith, and if, according to St. Paul, a wilful and obstinate adherence to ‘errors in matters of faith, excludes men from heaven’ he also says, that ‘fornication, uncleanness, immodesty, luxury, witchcraft, enmities, anger, quarrels, dissensions, envy, murder, drunkenness,’ deserve Hell. 2 Cor. chap. i. Why then is all your zeal directed against one vice, while you indulge freely in the others? You are intolerant and uncharitable, brethren, on this head; but it is not your religion, but your prejudices and passions that render you so.

“It is not every one who differs from

you in Religion, who should be branded with the odious name of 'Heretic.' Errors in Religion do not constitute heresy; but a wilful and obstinate adherence to them. Hence St. Augustine says, 'I may err, but I will not be a heretic.' He writes also in his 162nd Epistle, 'that those who earnestly seek the truth, and are ready on finding it to stand corrected, must by no means be reckoned among heretics.' This is the spirit of our Church, which assembled by her Pastors at Trent: whilst she anathematized the heretics which then prevailed, speaks thus in her 13th ses. of those persons who held them. 'The Holy Synod, like a tender mother who groans and brings forth, wishes and desires that there may be no schism among those who bear the name of Christians; but as they all acknowledge the same God, and the same Saviour, they may also have the same faith, the same language, and the same opinion; confiding in the mercy of God, the Synod hopes, they will return in hope and charity to the holy and saving unity of the Faith.'

"How different, dear Brethren, from the spirit which dictated those sentiments is that which prevails at your unholy assemblies? But supposing that all those who differ from you in religious opinions were not of that description pointed out by St. Augustine, why do you not hope and pray, that the Lord would on the bed of death, at the moment of their departure from this life, look to the Naked whom they clothed, and the Hungry whom they fed—the bread which they broke to the orphan, the tear which they wiped from the cheek of the widow; and in consideration of these works, discover to them the light of his truth, inflame their hearts with contrition, fill them with his charity, and crown them with his mercy! Hold fast, my dearest Brethren, your own Faith, and pray for those who differ from you. Take heed of the words of the Apostle, 'who art thou that judgest of a foreign servant, he stands or falls for his Master, but he will stand, for God is powerful enough to raise him up.'

"In this country, your Religion is not only tolerated, but protected by the law; it is poor, but poverty is the cradle in which Christianity was nursed, and riches have always been its bane. Your Clergy have competency, alike removed from poverty and affluence, and derived from a source which secures to you their attention, and protects the purity of their own lives. *They seek; they desire nothing more.* It is clear, then, that on the score of Religion your conspiracies are without an object, and it is the Angel of Darkness who trans-

forms himself into an Angel of Light, that he may seduce to violate all the charities of the Gospel under the appearance of zeal for the Faith.

"Your Faith in Prophecies—This, dearest Brethren, is a subject which we find it difficult to treat with becoming seriousness; and yet it is one which has produced among you the most deplorable effects. I have been credibly informed, that during the course of the last year, when great numbers of you, yielding to our remonstrance, and those of our Clergy, had withdrawn yourselves from these mischievous Associations, you were prevailed on to return to them, excited by some absurd stories, called 'Prophecies,' and which were disseminated amongst you, by designing and wicked men. There have been, to our own knowledge, instances of persons neglecting their domestic concerns, and abandoning their families to misery and want, through a vain hope, grounded on some supposed prophecy, that mighty changes were just approaching! For more than half a century it was predicted, that George the Fourth would not reign; and his very appearance amongst you was scarcely sufficient to dispel the illusion. Such excessive credulity on your parts, and such a superstitious attachment to fables, a thousand times belied, is a melancholy proof of the facility with which you may be seduced by knaves. Our Church, dearest Brethren, approves of no Prophecies unless such as are recorded in the Canonical Scriptures; and though the gift of prophecy, like that of miracles, has not entirely ceased in the Church, she has never lent the sanction of her name or approbation to vulgar reports or traditional tales; nay, whilst some of her Doctors examine and recommend to the Faithful, for the improvement of their lives, some revelations supposed to have been made to certain Saints—such as those of St. Bridget of Sweden, relating to the sufferings of CHRIST—they uniformly condemn as superstitious, those popular tales called 'Prophecies,' which may only tend to disturb the mind, and can have no influence in promoting the good of souls.

"But you will tell me your Prophecy is not of this kind; that it is derived from the Sacred Scriptures, as they are explained in the Book of Pastorini, called 'The History of the Christian Church.'

"That Book, dearest Brethren, has been perverted to different ends from those which the pious Author intended. It is principally a commentary, or rather conjectures on the meaning of the Apocalypse, of St. John the Evangelist. This

Book, called the Apocalypse, is, as its name signifies, a Revelation of a Vision, which the Author had in the Island of Patmos, to which he had been banished in the reign of the Emperor Domitian. It was a vision of the most mysterious nature, and the Apostle's account of it is so hard to be understood, that very few of the Fathers of the Church have undertaken to explain it, and most of those who did, desisted from the attempt. St. Jerome himself, to whom nothing in the Sacred Writings appears to have been difficult, and whom the Church venerates as the greatest of her Doctors, and raised up by God for the exposition of the Scriptures, even he resigned up the Apocalypse as entirely above his comprehension, saying, 'not only every sentence, but every word of it was replete with mystery.' It was in this book that Luther imagined he had discovered that Rome was Babylon, and the Pope Antichrist. So Bishop Walmisly, commonly called Pastorini, and the author of your favourite Prophecy, wished to defend his Church by retorting on Luther—saying, that he (Luther) was the Star mentioned in the Apocalypse, that fell from Heaven, and which, after blazing on the earth for two hundred years, would be extinguished, that is, that his doctrine would be during that period, and then cease. So you may perceive that these two zealous disputants would have us believe, that they surpassed all the wisdom of past ages, and that the seal of that mysterious Book, which was left undisturbed until their time, was broken for them, that one of them, in his fury, might discover in it, that a meek Bishop was Antichrist; and the other in his simplicity, 'that the stars were to rain down fire and brimstone from heaven upon us.' Away, my dear Brethren, with such egregious folly. Do you suffer divines to wrangle with each other, many of whom, though wise, 'are not wise unto sobriety,' and attend only to the doctrine of your Church, as it is taught you by your Pastors, for the regulation of your lives. This Church has never unveiled that vision, called the Apocalypse; and as Solomon says of the mysteries of nature—it seems to be given up by God to the disputations of men. But even if Luther happened to be designated by the star mentioned in it, and his doctrine by the blaze which it emitted, how does that concern you? Luther lived in Germany; his Religion, which resembles your own in some particulars, and differs in many from that of the Established Church, was never received nor professed in England nor here. The Lutherans, for in-

stance, celebrate a kind of Mass, resembling ours. They go to confession; they believe in the Real Presence of CHRIST in the Sacrament of the blessed Eucharist; but they have no Bishops.

"The Established Church, on the other hand, have Bishops; they have no Mass in any shape or form; and they believe that the presence of CHRIST in the Sacrament, though real, is only spiritual. Thus you see, that even if the Religion of Luther were to fall, it by no means follows that the Religion established by Law in this country would cease to exist. But if it be any consolation to you to know that Luther's Religion would cease, and your prophecy be fulfilled, I can inform you from a book now lying before me, and written by a German Superintendent (an officer in the Lutheran Church which corresponds to that of Bishops in ours,) that throughout Germany there is scarcely an individual to be found at present, who believes or professes what was taught by Luther; you need not wait then for the term fixed by Pastorini for the extinction of his star, as Luther's doctrine is already extinguished.

"But then, you will ask me have the Lutherans all become Roman Catholics? Many of them have, indeed, and would to God they all did so! but the vast majority of them have not—they have divided themselves into an infinite number of sects, professing strange and hitherto unheard-of doctrines; and great numbers of them have renounced Christianity altogether, and become Infidels.

"Do not, my dear Brethren, be so silly as to expect that even if those who differ from you in religious belief in this country, were to change their creed, that they would embrace yours—far from it—they would, for the greater part, cease to be Christians, or form a Religion for themselves. It is not consistent with the nature of man, nor with the ordinary Providence of God, that a body of men like our dissenting Brethren, who have been separated from the Church so long, and accustomed, each of them, to judge for himself in all matters human and divine, should again subject themselves to the yoke of authority, and 'captivate their understandings to the obedience of Faith.' Individuals might do so; whole classes might do so; but neither the power of the state, nor the force of law, nor the terror of death; nothing short of a miracle, greater than any hitherto recorded, could produce uniformity of religion in England or here. Lay aside, my dear Brethren, your books of prophecies, and read the books which will explain to

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you the commands of God, and the duties you owe to one another. Lay aside Pastorini (an Italian word, signifying 'little Pastor,') and listen to your own Pastors whom God has placed over you, and who watch as if to give Him an account of your souls. Let Doctors Luther and Walmisley quarrel about the Apocalypse; but do you attend to what St. John, the author of that Vision, wrote and preached, and repeated unceasingly till the hour of his death—'love one another.' Leave prophecies to be interpreted by those who are learned in them; but do you apply yourselves to labour and industry, and the works of peace. Each person has his particular vocation from God; and in that to which he has been called he should remain. If the Lawyer or Physician undertook to plough, or reap, or sow the seed, you would laugh at his presumption, or pity his folly. So it is with you when engaged in Prophecies which you do not understand. Why 'has God placed some Apostles, some Pastors, some Doctors, in his Church, unless to testify his law—to govern and correct his people? and yet you will usurp their place, and create confusion in the Church, which is the body of Christ. You ridicule the folly of those enthusiasts, who read and expound the Scriptures in whatever manner their fancy may suggest; and yet you yourselves interpret prophecies, which of all other parts of Scripture, are the most difficult and hard to be understood; thus, 'in what you judge another, you condemn yourselves.' All your Chapels, dearest Brethren, are provided with libraries, in which are books containing tracts of piety, and explanations of the law—read and study them, and you will become wise unto salvation.

"But your object is to make your country free and happy. We will not reason with you on the end which you propose to yourselves; which even if it were laudable, could not justify the employment of unlawful means, 'as evil,' says an Apostle, 'is not to be done that good may happen;' but we will consider for a moment your design itself, and the persons employed to carry it into execution, that if possible the absurdity as well as the wickedness of it may become palpable to you. And first, who are those who would undertake to subvert the Laws and Constitution of this country? Persons without money, without education, without arms, without counsel, without discipline, without a leader; kept together by a bond of iniquity; which it is a duty to violate, and a crime to observe. Men destitute of religion, and

abandoned to the most frightful passions; having blasphemy in their mouths, and their hands filled with rapine, and oftentimes with blood. Can such as these regenerate a country, and make her free and happy? No, dearest Brethren, left even to themselves they would destroy each other; but opposed to a regular force, they would scatter like a flock of sheep upon a mountain when the thunder-storm affright them. The year 1798 is within the recollection of us all; at that fatal period, Protestant and Catholic, and Dissenter of every Province and Town, of every class and description, of every rank and station, not even excepting the Army, combined to overthrow the Government—you witnessed their failure, the scenes which then occurred, and many of you experienced their fatal consequences. If then such was the result of an extensive conspiracy, comprising persons of all religions, of wealth and affluence, of intelligence, connected abroad, organised at home, and undertaken at a period when a revolutionary spirit pervaded Europe, and when the Government, against which it was directed, was engaged almost single-handed with the most formidable enemy England ever had; what success could attend the conspiracy we now hear of? A conspiracy, undertaken at a period of profound peace, and when the Government is rooted in the affection of every man who wishes for the happiness of his Country. When every Protestant and every Catholic, possessed of name, or station, or property, would rally round the Throne, like one man, to defend it against the passions of the public peace.—Can you mention the name of any individual, not of those classes which I first enumerated, who has ever joined your unholy Associations? Have not the Clergy, Priests, and Bishops, with one voice condemned you? Have one of you ever been permitted to partake of a Sacrament, in our Church, who has not first denounced these associations? Has any farmer of property, or dealer of fortune or integrity, been ever found amongst you? Has any honest, sober, and industrious tradesman or labourer, ever entered, unless by compulsion, amongst you? Are not your leaders, almost without exception, men of profligate lives, of vicious and irregular habits; men who, as St. Jude says, 'despise power, and blaspheme Majesty?' Are not these the description of men who domineer over you? Is it, dearest Brethren, by such men that our Country could be rendered free and happy? And if not, why have you ever



suffered yourselves to be deceived by them, to be made the dupes of their malice, and accomplices in their crimes.

"To conclude, dearly beloved, let us remind you, that the body of a Nation is like, in some degree, to our own.—The different ranks and orders which compose it are ordained of God, that the whole may be preserved entire. If any of them should seek to usurp the place of the other, discord would ensue. If your feet, seeing your hands idle, would refuse to walk—if your hands would undertake the duties of the head, how monstrous and absurd would it appear? So in the State, if those whom God has appointed to labour should abandon their station and seek to Govern—if the ignorant would take the place of the wise—the Soldier the place of the Peasant—the Tradesman that of the Magistrate—the Schoolmaster that of the Bishop or Judge, how could it exist? Yet to this, and such like consequences, all your silly machinations tend. Return then, dearly beloved, to the ways of peace. Leave the

Legislature to pursue those means of improving your country, which their wisdom will devise. Let the Government meet with a grateful return for the solicitude they manifest in maintaining the rights and providing for the wants of the People. Leave your Church to enjoy the liberty she possesses—pray for those who differ from you in religion. Seek to have more charity, and less of zeal; and do not embitter the lives of your Parents or bring their grey hairs with sorrow to the grave. Atone, dearly beloved, by every means in your power, for the injuries you have done your Neighbour, your Country, and your God. Wipe away, by your peaceable demeanour, for the time to come, that foul stain which your conduct has, to a certain extent, already cast upon your Religion!! We wish you peace and benediction, in the name of the ALMIGHTY FATHER, and his Son JESUS, our Lord and Redeemer, through the Grace of the Divine Spirit, who proceeds from both.—Amen.

"JAMES DOYLE, D.D. &c."

## REVIEW OF NEW PUBLICATIONS.

*A Sermon on the Education of the Poor, the Duty of diffusing the Gospel, and, more particularly, on the Importance of Family Religion; preached before the Diocesan Committee of the Society for Promoting Christian Knowledge, in the Cathedral Church of Quebec, on the 24th February, 1822, upon Occasion of the Annual Collection. By the Rev. G. J. Mountain, D.D. Archdeacon of Quebec. 8vo. pp. 28. Neilson, Quebec. 1822.*

*Observations on Certain other Religious Societies to which some Members of the Church attach themselves; being the Sequel of a Discourse preached at Leicester in August, 1822, before a County Association for Two Church Societies. By the Rev. F. Merewether, M.A. Rector of Cole Orton, and Vicar of Whitwick, Leicestershire. 8vo. pp. 52. Combe, Leicester. 1823.*

*Co-operation in Promoting the Charitable Institutions of the Church of England recommended, in a Sermon, preached in the Parish Church of St. Martin's, Leicester, on Friday, August 16, 1822, being the Second Anniversary of the Association for the Archdeaconry of Leicester for Promoting the Designs of Two of the Churches leading Societies. Published at their Request. By the Rev. Francis Merewether, M.A. Rector of Cole Orton, and Vicar of Whitwick, Leicestershire; and Chaplain to the Most Noble the Marquis of Lansdowne. 8vo. pp. 32. Rivingtons. 1822.*

*The Claims of the Society for Promoting Christian Knowledge set forth and enforced. A Sermon, preached in the Parish Church of Frome, Somerset, before the Members of "the Bath and Wells Diocesan Association" of that Society,*

you the commands of God, and the duties you owe to one another. Lay aside *Pastorini* (an Italian word, signifying 'little Pastor,') and listen to your own Pastors whom God has placed over you, and who watch as if to give Him an account of your souls. Let Doctors Lather and Walmisly quarrel about the Apocalypse; but do you attend to what St. John, the author of that Vision, wrote and preached, and repeated unceasingly till the hour of his death—'love one another.' Leave prophecies to be interpreted by those who are learned in them; but do you apply yourselves to labour and industry, and the works of peace. Each person has his particular vocation from God; and in that to which he has been called he should remain. If the Lawyer or Physician undertook to plough, or reap, or sow the seed, you would laugh at his presumption, or pity his folly. So it is with you when engaged in Prophecies which you do not understand. Why 'has God placed some Apostles, some Pastors, some Doctors, in his Church, unless to testify his law—to govern and correct his people? and yet you will usurp their place, and create confusion in the Church, which is the body of Christ. You ridicule the folly of those enthusiasts, who read and expound the Scriptures in whatever manner their fancy may suggest; and yet you yourselves interpret prophecies, which of all other parts of Scripture, are the most difficult and hard to be understood; thus, 'in what you judge another, you condemn yourselves.' All your Chapels, dearest Brethren, are provided with libraries, in which are books containing tracts of piety, and explanations of the law—read and study them, and you will become wise unto salvation.

"But your object is to make your country free and happy. We will not reason with you on the end which you propose to yourselves; which even if it were laudable, could not justify the employment of unlawful means, 'as evil,' says an Apostle, 'is not to be done that good may happen;' but we will consider for a moment your design itself, and the persons employed to carry it into execution, that if possible the absurdity as well as the wickedness of it may become palpable to you. And first, who are those who would undertake to subvert the Laws and Constitution of this country? Persons without money, without education, without arms, without counsel, without discipline, without a leader; kept together by a bond of iniquity; which it is a duty to violate, and a crime to observe. Men destitute of religion, and

abandoned to the most frightful passions; having blasphemy in their mouths, and their hands filled with rapine, and oftentimes with blood. Can such as these regenerate a country, and make her free and happy? No, dearest Brethren, left even to themselves they would destroy each other; but opposed to a regular force, they would scatter like a flock of sheep upon a mountain when the thunder-storm affright them. The year 1798 is within the recollection of us all; at that fatal period, Protestant and Catholic, and Dissenter of every Province and Town, of every class and description, of every rank and station, not even excepting the Army, combined to overthrow the Government—you witnessed their failure, the scenes which then occurred, and many of you experienced their fatal consequences. If then such was the result of an extensive conspiracy, comprising persons of all religions, of wealth and affluence, of intelligence, connected abroad, organised at home, and undertaken at a period when a revolutionary spirit pervaded Europe, and when the Government, against which it was directed, was engaged almost single-handed with the most formidable enemy England ever had; what success could attend the conspiracy we now hear of? A conspiracy, undertaken at a period of profound peace, and when the Government is rooted in the affection of every man who wishes for the happiness of his Country. When every Protestant and every Catholic, possessed of name, or station, or property, would rally round the Throne, like one man, to defend it against the passions of the public peace.—Can you mention the name of any individual, not of those classes which I first enumerated, who has ever joined your unholy Associations? Have not the Clergy, Priests, and Bishops, with one voice condemned you? Have one of you ever been permitted to partake of a Sacrament, in our Church, who has not first denounced these associations? Has any farmer of property, or dealer of fortune or integrity, been ever found amongst you? Has any honest, sober, and industrious tradesman or labourer, ever entered, unless by compulsion, amongst you? Are not your leaders, almost without exception, men of profligate lives, of vicious and irregular habits; men who, as St. Jude says, 'despise power, and blaspheme Majesty!' Are not these the description of men who domineer over you? Is it, dearest Brethren, by such men that our Country could be rendered free and happy? And if not, why have you ever

suffered yourselves to be deceived by them, to be made the dupes of their malice, and accomplices in their crimes.

"To conclude, dearly beloved, let us remind you, that the body of a Nation is like, in some degree, to our own.—The different ranks and orders which compose it are ordained of God, that the whole may be preserved entire. If any of them should seek to usurp the place of the other, discord would ensue. If your feet, seeing your hands idle, would refuse to walk—if your hands would undertake the duties of the head, how monstrous and absurd would it appear? So in the State, if those whom God has appointed to labour should abandon their station and seek to Govern—if the ignorant would take the place of the wise—the Soldier the place of the Peasant—the Tradesman that of the Magistrate—the Schoolmaster that of the Bishop or Judge, how could it exist? Yet to this, and such like consequences, all your silly machinations tend. Return then, dearly beloved, to the ways of peace. Leave the

Legislature to pursue those means of improving your country, which their wisdom will devise. Let the Government meet with a grateful return for the solicitude they manifest in maintaining the rights and providing for the wants of the People. Leave your Church to enjoy the liberty she possesses—pray for those who differ from you in religion. Seek to have more charity, and less of zeal; and do not embitter the lives of your Parents or bring their grey hairs with sorrow to the grave. Atone, dearly beloved, by every means in your power, for the injuries you have done your Neighbour, your Country, and your God. Wipe away, by your peaceable demeanour, for the time to come, that foul stain which your conduct has, to a certain extent, already cast upon your Religion!! We wish you peace and benediction, in the name of the ALMIGHTY FATHER, and his Son JESUS, our Lord and Redeemer, through the Grace of the Divine Spirit, who proceeds from both.—Amen.

"JAMES DOYLE, D.D. &c."

## REVIEW OF NEW PUBLICATIONS.

*A Sermon on the Education of the Poor, the Duty of diffusing the Gospel, and, more particularly, on the Importance of Family Religion; preached before the Diocesan Committee of the Society for Promoting Christian Knowledge, in the Cathedral Church of Quebec, on the 24th February, 1822, upon Occasion of the Annual Collection. By the Rev. G. J. Mountain, D.D. Archdeacon of Quebec. 8vo. pp. 28. Neilson, Quebec. 1822.*

*Observations on Certain other Religious Societies to which some Members of the Church attach themselves; being the Sequel of a Discourse preached at Leicester in August, 1822, before a County Association for Two Church Societies. By the Rev. F. Merewether, M.A. Rector of Cole Orton, and Vicar of Whitwick, Leicestershire. 8vo. pp. 52. Combe, Leicester. 1823.*

*Co-operation in Promoting the Charitable Institutions of the Church of England recommended, in a Sermon, preached in the Parish Church of St. Martin's, Leicester, on Friday, August 16, 1822, being the Second Anniversary of the Association for the Archdeaconry of Leicester for Promoting the Designs of Two of the Churches leading Societies. Published at their Request. By the Rev. Francis Merewether, M.A. Rector of Cole Orton, and Vicar of Whitwick, Leicestershire; and Chaplain to the Most Noble the Marquis of Lansdowne. 8vo. pp. 32. Rivingtons. 1822.*

*The Claims of the Society for Promoting Christian Knowledge set forth and enforced. A Sermon, preached in the Parish Church of Frome, Somerset, before the Members of "the Bath and Wells Diocesan Association" of that Society,*

at their Annual General Meeting, holden in Frome, July 11, 1822. By the Rev. Joseph Algar, M.A. Minister of Christ Church, Frome. 8vo. Rivingtons. pp. 32. 1822.

*A Sermon (on the Liturgy of the Church) preached in the Parish Church of Ashby-de-la-Zouch, in the County of Leicester, on Thursday the 4th July, 1822, being the Anniversary of their Institution, before the Committee for the Deanery of Ackley, of the Society for Promoting Christian Knowledge, (and published at their Desire). By the Rev. William M'Douall, M.A. Vicar of Ashby-de-la-Zouch. 8vo. pp. 16. Rivingtons. 1822.*

To contend that an Anniversary Sermon before a District Committee, is as popular as a speech at a County Auxiliary, would be a useless and vain attempt—Orations and Resolutions—and Patrons and Presidents—and Associations and Branches, are the fashion and folly of the hour. A rage for public meetings is the epidemic of the nineteenth century, and whether it be as virulent as small-pox or as innocent as vaccination, there are few who escape from its contagion.

In this state of affairs the Church, and the Societies connected with the Church, are entitled to no slight commendation for preserving their ancient land-marks. Many are the temptations to remove them. A compliance with the prevailing humour would make more noise, excite more zeal, and be attended with more immediate and ostensible success. But it would endanger if not sacrifice the dignity of our Establishment, degrade her to the level of each aspiring sect, and authorise both open and secret enemies to treat her as one of the common herd. On these accounts the Church of England keeps aloof from the humbug and quackery of evangelical spouting-clubs. She leaves it to others to employ itinerant orators, and to defend the enormous amount of their

travelling expences, by shewing that the speculation succeeds, that the returns are abundant\*. She does not appeal to the many-headed mob or set an example which may justify the patriots of Manchester and Norwich. But she assembles her children in the House of God, supplicates his blessing upon her Institutions and her plans, and recommends them from the pulpit by the voice of her regular pastors. The opposite mode of proceeding is so admirably described in one of the pamphlets before us, that it must be introduced out of its turn to the reader's attention. Having alluded in his *Observations* to the "deliberations" of the Church Missionary Society, carried on as he well remarks, "with shout and acclamation," Mr. Merewether proceeds to notice the popular mode of assembling.

"To this I do not scruple to say I decidedly object. I object on this distinct ground: that wherever details of business are to be carried on, or the merits of any set of measures to be soberly discussed; the appeal is rarely made to mixed numbers of people with any degree of success, or prospect of accuracy." P. 39.

"I very much question whether any good arises, or whether much evil does not result, from a numerous assemblage of persons to consider any question (especially a religious one) in any degree of a complicated character. The appeal on such occasions must be to the fancy rather than to the judgment; to the passions, rather than to the reason. To this it may perhaps be answered, that on so great a work as that of evangelizing the Heathen world, the affections may well be roused, and the general devotion to such an object increased by the excitation of powerful emotion. If the end were necessarily to follow out of the means thus abstractedly proposed, this would undoubtedly be the case: but if in point of fact the wisdom of Providence has so ordained, (especially in points of great moment,) that a due regard to the means is made to be materially conducive to the end; then is deliberation a thing to

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\* The Bible Society. See *A second Letter to Lord Liverpool*, &c.

be wished, and any thing savouring of mere declamation to be avoided. I cannot, however, illustrate this subject better than by an appeal to the *actual practice* of the two Institutions here brought (from circumstances) into comparison. The proceedings of the Church Missionary Society appear to me to abound in rhetoric and declamation; those of the Incorporated Society in sober judgment and reflection. The meetings of the former I cannot help calling meetings of *display*; those of the latter, meetings of *business*. And I cannot but think, that on such a subject as that in which both Institutions are engaged, meetings of the *latter* character are obviously to be preferred to those of the *former*. I confess I hardly ever read a statement from the Church Missionary Society (especially in their *Monthly Register*) which did not more or less convey an impression to my mind of something made too much of; something overstated and overcharged; something that (especially as connected with the retiring spirit of religion) appeared to outstep the modesty of nature. Whereas in the accounts published by the Incorporated Society, every thing there reported bears, I think, on the face of it, evident marks of sober statement, and modest, unpretending, unaffected narrative.\* P. 40.

Here the whole question is stated and settled. The Church restricts herself to measures which can do no harm, and may do incalculable good—the sects like most other reformers and pretended reformers, are ready to run every risque in the prosecution of a favourite design.

There is another ground upon which we should not hesitate to prefer the safe to the popular course. The latter will infallibly change its bearings. The wind will blow from some new quarter, and every sail

\* "I cannot dismiss this head of "observation" without adding, that both in this and the other Societies here referred to, the part assigned to *females* and *children*, and the manner in which both execute their appointed office, are to me extremely displeasing. I can safely say, that I never in my life witnessed so offensive a specimen of unblushing juvenile effrontery, mingled with no slight degree of chicanery and intrigue, as I once encountered in a *boy* canvassing for the funds of the Church Missionary Society."

will be set to catch the breeze.—Orators and itinerators will cease to give delight, and where would the Church of England then be if she had entrusted herself to their guidance? She would either be compelled to have recourse to each successive trick and shift which the succession of new follies may call forth, or to float upon the waters an unmanageable hulk. By the path now pursued, she has avoided these dangers. The Societies which celebrate their Anniversaries upon the old fashioned system of Prayers and a Sermon, are not exposed to interruption or decay. The congregation is not collected by novelty or caprice—and we may presume that it will continue to assemble, without the excitement of travelling preachers. When Mr. Dudley, and Mr. Stratton, and Sir Claudius Hunter\*, shall be no more, the Clergy and Laity may still assemble in each diocese or deanery, and be contented with the eloquence and piety which will still be left in the world. While in other institutions the death of these distinguished individuals, and of a few others their imitators, assistants, or rivals, will cast a shade over each flourishing Branch—and leave the members as squeamish and uncomfortable as the stomach of an unintoxicated drunkard.

Another advantage to which we shall advert, is particularly suggested by the subject of this article—the excellent Sermons which are preached upon the Anniversaries in question, and published for the general edification. Newspaper reports are proverbially incorrect, and the Bible Society orators have been compelled to disown the sentiments imputed to them, even when printed under the direction of their own committees. The preacher is exempt

\* Sir Claudius has recently been placarded from Knightsbridge to Kensington, as about to preside at a Bible Association in the latter town.—Messrs. Dudley and Stratton are every where and—no where.

from this inconvenience. He runs no risque of being suspected like Mr. Steinkopff, of a correspondence with Buonaparte—he is not made to talk like Mr. Cunningham, of a pig in a potatoe garden! He delivers his own opinion in his own language, without putting himself at the mercy of a malicious, or a blundering, or a witty writer for the newspapers. And as in the specimens now before us, he takes the opportunity of defending some important principle, or enforcing some valuable practice at a season in which his hearers are more numerous than usual, and their attention more easily secured. Thus Dr. Mountain recommends the duty of family worship, and shews that it is doubly incumbent upon those who constitute themselves into a Society for Promoting Christian Knowledge.—Mr. Merewether explains the practical tendency of the Society's tracts, vindicates and recommends the National Society and the Society for the Propagation of the Gospel in Foreign Parts, and points out their united capabilities and usefulness. Mr. McDoual shews the importance and necessity of set forms of prayers, and enlarges upon the merits and value of the Prayer-book. While Mr. Algar considers the Society as a guide and instructor in matters of doctrine, and exhibits the good effects of its exertion in this department. We shall furnish our readers with a few specimens from each discourse.

Dr. Mountain contends for the duty of family worship, in the following spirited passages :

“ But this Charity—and it is of a high order—this Charity, in a very improved application of a proverb which expresses usually no very laudable sentiment, must *begin at home*. It is a lamentable inconsistency to concur in the important work of spreading the Gospel in all quarters, and to fail to bring it home to our families and to ourselves—to neglect the maintenance of its honour by the means of *personal example and immediate personal influence*. It was the complaint of the Prophet that when he ascribed the errors of the

lower classes to their ignorance, and looked for more conformity to the rules of duty in those who enjoyed higher opportunities of knowledge, he found that these had only profited by their elevation to shake off all the restraints of religion. ‘ Therefore I said, surely *these are poor*—they are foolish, for they know not the way of the Lord, nor the judgment of their God:—I will get me unto the *great men*, and will speak unto *them*, for *they* have known the way of the Lord, and the judgment of their God’—but, what was the disappointment of his expectation!—‘ *these* have altogether broken the yoke and burst the bonds.’ My brethren—my *Christian* brethren, let us beware how we lie open, under a better dispensation, to *any degree* of similar reproach! Let it not be said that while we are ministering the means of light to others we suffer our own lamps to go out. Let it not be seen that we undo by our careless lives, any portion of the good which we promote by lending our names, or our purses, or our time to works of Charity and Religion. Let it not be forgotten that we have our own souls to take care of,—that we have, to a certain extent, a responsibility for the souls of those belonging to us,—while we are contributing to benefit the souls of strangers. Let us ascertain by experiment upon ourselves and our families, what it is that we are seeking to engraft upon the constitutions of other men. We shall at least be better judges of the expediency of the plan—more competent to decide whether we can forward it with unreserved satisfaction. For the result of such a trial my anxiety would be very small.

“ Suffer me then to urge, in some little detail, such an employment of the resources which our Society affords. I might choose indeed a more popular method of recommending the object to your favour. I might paint only some remote effects where all blemishes should be lost in distance—I might set before you a fair landscape where the flocks should be grazing in the “green pastures” of the mighty shepherd, and so near unsightliness in the home-stall should be suffered to obtrude itself upon the eye. But we must, in the annual recurrence of this occasion, make all points of the plan prominent in their turns—and, as it is a part of the plan to furnish assistances to *family-religion*, I could not be justified to myself if I were to lose the opportunity of this full audience, to press so highly important a duty.

“ The heads of every household feel it incumbent upon them to supply the temporal wants of the members—to provide



for their comfort and to attend to the preservation of their health: 'If any man provide not for his own and especially for them that are of his own house, he hath denied the faith, and is worse than an infidel'—because this duty is clearly recognized even where the Gospel is not received. But where the Gospel is received, is there no new order of duties superinduced?—and have we done *all* that is to distinguish us from the infidel when we have manifested some improved consideration for the ease and bodily comfort of our dependents?—Shall the health of their immortal souls be interdicted from our concern?—shall the promotion of their *eternal* well-being be driven out of the circle of our cares? Shall we deem it too great a condescension to be tender of the consciences of those 'weak brethren' who may form the inferior members of our household?—shall we pronounce it to be quite an extravagant expectation, that we should take the trouble of setting them forward in the way to Heaven, and furnishing them with assistance for the road? O think upon that day when we shall all stand upon a level before our Judge, and when the fruit of our opportunities, the employment of our authority, the effect of our influence and example, will be sifted in the scrutiny of GOD! Where shall we hide our heads if it shall be found that these,—the talents for which we are to account,—have borne only with an evil influence upon the soul of 'our brother for whom Christ died'?

"How many complaints of rebellious children, how many exclamations of astonishment at the perverseness and ingratitude of dependents might justly be charged back upon the heads of the Parent and of the Master! Trust not to their love for you, nor count upon their fear or their fidelity; if you have failed to plant in their hearts the fear and the love of their Father in Heaven, 'How can I do this great wickedness and sin against God?' was the question dictated within the breast of Joseph by the force of religious principle, which preserved him true in the hour of trial, and withheld him from dishonouring his Master. We may take from our own times an example on the other side. The story is very probably not new to you, it offered itself to my notice, I believe, in one of the common journals of the day—but it is striking and remarkably in point. It is related of an irreligious poet, who flourished in the last century, that he was in the habit of scoffing at the faith of Christ, and placed no guard upon himself in this point, on account of the presence of his household. His servant robbed the

house; but was taken with his booty, and brought before his master. He was upbraided with his wickedness, and asked what had induced him to commit so daring an act? 'Sir,' said he, 'you had removed my fears for the other world, and therefore I thought it but wisdom to provide myself well in this.'—'But I never,' replied his master, 'removed your fears of the sentence of death in an earthly court.'—'That calculation,' said the man, 'was my concern, you had removed the greater fear, and I risked the less. You had silenced *conscience*—the rest of the question was but the policy of the game.'

"To Servants, then, to Apprentices, to Labourers retained in our employment, to all our dependents, to all who feel our influence, (especially if they are young, and wholly withdrawn from the charge and inspection of their own friends,) but far above all to our children, we owe it as a sacred duty to think of the furtherance of their salvation. Mothers!—how much depends upon you?—and how blessed are the fruits which may spring from your judicious care!—We have a beautiful instance in Scripture of the transmitted effect of maternal piety: It is the testimony given by St. Paul, in his Second Epistle to Timothy, expressing his earnest desire to see this favourite pupil of his own; 'when I call to remembrance,' says he; 'the unfeigned faith that is in thee which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also.'—More honourable distinction than if they had sparkled in scenes of gaiety; than if they had occupied the van of the ranks of fashion; than if they had surpassed in display the proudest daughters of the East—yet a distinction not inconsistent with grandeur, not at war with social elegance and cheerfulness; for it is the property of our Religion, while it humanizes the ruggedness of the coarsest orders in the community, while it eases the burthens of indigence, while it is the stay of the wretched, and companion of the recluse, to shed a grace of its own also over the brighter scenes of existence; to charm away the maladies of abundance, and draw out from the fullness of prosperity the irritating venom of sin and pride.

"But we are rambling over too large a field, and must marshal our exclusive thoughts into more order and arrangement. We must endeavour to mark down some definite portions of duty for the practical application of our doctrine; to state some specific instances of the mode in which *family-religion* may be promoted, and promoted by means of our Society." P. 14.

Mr. Merewether gives an admirable summary of the contents of the Society's Tracts:

"Of these various labours of love, the distribution of the Scriptures and of the Formularies of our Church, needs no commendation. But further, the circulation of knowledge, both religious and moral, by means of the Tracts, is such as cannot be praised too highly. In truth, it is difficult for words to do justice to this extensive branch of their designs. By it the "babes in Christ are fed with the milk" of God's word through the medium of sound catechetical instruction; the young are guided to attend devoutly and reverently on the apostolical office of Confirmation; and the (otherwise too often trembling) steps of the adult are encouraged to approach the table of the Lord. "Holding the mystery of the faith (and dealing it forth to others) in a pure conscience" the Society upholds the sincere and stedfast in the unity of the truth; warning at the same time the unthinking or indifferent separatist of the dangers and evils of causeless and unnecessary division; inviting the deluded enthusiast to return to the fold he has been tempted to desert, and to renounce the errors which occasioned his desertion.

"Nor are the Society's Tracts less edifying to every private individual throughout the various callings, periods, and circumstances of life. 'The sailor while exploring the trackless ocean; the soldier while fighting the battles of his country; the friendless inhabitants of our hospitals, prisons, and alms-houses, have had the consolations of religion imparted to them;' through the instrumentality of this Society. The 'Husbandman' that holdeth the plough, that driveth oxen, and is occupied in their 'labours,' is provided with a 'Manual' of instruction wherewith to derive heavenly light from his humble, but edifying employment. 'The Pious Country Parishioner' is assisted in the regulations of his private exercises of devo-

tion; the 'Cottager' has the 'Reflections' of his own mind, or the pious conversation of his fire side, aided and enlivened by the help of daily reflections suggested to his mind; the Publican receives the word of friendly exhortation under the ensnaring temptations of his daily business; and the Servant, whether male or female, is provided with suitable maxims of 'reproof, correction, and instruction in righteousness.' The young are worn to the paths of religion and virtue by the charm of interesting and instructive narrative; the aged are cheered in the vale of life by the soothing words of spiritual exhortation and comfort. The penitent is addressed in terms of reconciliation and peace; the troubled spirit is assuaged by the mild voice of Gospel truth; the lukewarm are roused; the sceptic is convinced; the open sinner reprov'd; the backslider recalled; the separatist admonished; the enthusiast addressed in the 'words of truth and soberness'; the formalist awakened; the self-righteous convinced of sin; and the sincere and stedfast confirmed and strengthened in piety and virtue. Above all, in the trying hour of sickness, the affectionate volumes of the Society speak the word of exhortation to their 'great and endless comfort.' Lastly, in the evil hour of darkness, when the powers of Satan were at work to spread the pestilence of infidelity and sedition throughout the land; this ready instrument of religious truth interposed, and through the assistance of increased support was enabled promptly to provide a timely antidote to the poison, by the circulation of occasional Tracts prepared expressly for the emergency: whilst by the yet farther recommendation of PAROCHIAL LENDING LIBRARIES, a most valuable and powerful corrective (such as it is to be hoped will be extensively resorted to) has been afforded to the growing licentiousness of the press."

Mr. M'Donnall contends earnestly for set forms of prayer, and shews the especial value of our own, in a short and convincing manner.

"The first ground I shall mention is the apparent impossibility of men's worshipping God jointly without forms. A prayer which is heard by a congregation for the first time, may please them by its novelty, may instruct them by its truth, and may delight them by the devotedness of its ex-

"\* 1 Cor. iii. 1."

"† Tim. iii. 9."

"‡ See a Sermon preached at St. Mary's, Leicester, March 23, 1813, on an occasion similar to that of this Discourse, by the Rev. Frederic Apthorpe, M.A. Rector of Gumley, Leicestershire, and Prebendary of Lincoln; a Clergyman, whose exertions in the county of Leicester towards diffusing the objects of the Society for Promoting Christian Knowledge, cannot be too highly appreciated."

"§ Eccclus. xxxviii. 25."

"\* 2 Tim. iii. 16."

"† Acts xxvi. 25."

pression; but it cannot be said to carry the homage of *their* affections to the throne of grace. It may be an excellent prayer of the minister for them, but it cannot be their own joint worship; (for while they are considering the truth and propriety of one sentiment, he has passed on to another) and though they may thus be taught to, they do not actually, pray. By frequent repetition however this prayer becomes familiar to the congregation; and in proportion as it ceases to excite their curiosity it increases in its use as the medium of their services, till at length being thoroughly well known to them, it has acquired completely the character of a set form, and is indeed as truly a set form as if printed and placed before their eyes.

"And the question is not whether it be better to use a set form of prayer in a congregation or no set form (for it is impossible for men jointly to worship God without a form) but whether it is better to use a form of one person's composing according to his own judgment or fancy; or a form, composed by the united talents of the wisest men, and which the experience of ages has proved to be most excellent. With respect to the person ministering, it would be unjust as well as uncharitable to suppose, that any man who dares to present himself before God as the minister in a congregation of Christians, should so far forget the instruction of the wise king as not to weigh well his words and his thoughts, and to repeat *precisely* in the congregation, the form which he has prepared in his closet. However new therefore his prayer may at first be to his congregation, to himself it is already well known and a set form; and as soon as it is possible, by the frequency of its repetition, for the congregation to join in it, it has become a set form to them also.

"In confirmation of this reasoning we may observe, that a proposition announced for the first time may be immediately assented to, by those who are previously instructed in the subject matter; but it is not *their* proposition. A sermon addressed to a congregation, they may readily assent to the truth of, but it is not *their* sermon. And to a prayer addressed to God in their name, they may heartily say Amen; but as little is it *their* prayer—they cannot feel in their hearts that they have *themselves* made their petition, that their sins are confessed, or the MERCIES they have received, been acknowledged.

"We come therefore *necessarily*, as I think, to the conclusion, that it is impossible for men jointly to worship God, without a previous acquaintance with the services joined in." P. 6.

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"But chiefly our Church prescribes the use of fixed and authorised services, in order that she may keep fast the form of sound words. Persons who justly consider the end of Religion to be, the making men righteous; are apt sometimes to forget, that the righteousness of Christians depends on Christian faith; and think, that little regard is to be paid to the doctrines of Christianity, in comparison of what is due to its precepts. But if it was Christian doctrine which first reformed the world, and established Christian virtue and righteousness on the ruins of idolatry and vice, it must no doubt be Christian faith which still supports them. If the person who ministers in a congregation is not bound to the use of any prescribed and authorised service, how can his congregation be sure that they are in the right faith. He that ministers may pronounce what prayers and thanksgivings he pleases. Suppose then the minister to have any particular opinion of his own on any important point of Christian doctrine;—suppose, for example, he thinks the Son inferior to the Father,—that worship is not to be paid to the Son,—or such like;—then his congregation must either adopt the same heresy, or must feel themselves in the most unbecoming situation, as listening to what they conceive to be the grossest impiety. Instances have occurred, where clergymen of the Church of England have resigned their charges, because their conscience would not allow them to read the service prescribed, they differing from it in opinion on some important doctrine. Now had there been no prescribed service for our Church,—had those persons been permitted to use in the Church, services of their own composition, their conscience might never have been put to this severe trial. But on the other hand, the evil consequences of this liberty might have been incalculably destructive. Their congregations not suspecting their heresy, might insensibly have been led into the same; denying the Lord that bought them, abandoning their hold on the only sure foundation of man's hope, and sinking themselves in the very gall of bitterness, and bond of iniquity. We owe it therefore (under God!) to our excellent liturgy, which is proved by this its power against the heretic, to be a very rock of strength to the faithful;—we owe it to our excellent liturgy, that the evil in these instances was confined to the offending, though it may surely be conscientious, ministers themselves.

Mr. Algar takes a view of the  
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doctrinal lessons inculcated by the Books and Tracts upon the catalogue of the Society for Promoting Christian Knowledge.

"Is it not highly desirable, that, amidst the almost boundless variety of opinions now prevailing, a plain well-meaning man should be assisted to form a right judgment? that he should be put on his guard against the plausible fallacies, which otherwise might lead him astray? This is a danger to which he is exposed with respect to some of the most important points of faith and practice: and, as the one must depend on the other, it is highly necessary that a man's religious principles should be correct and scriptural. The Society, therefore, diligently labours to inculcate the pure doctrines of the gospel as they are maintained in our Church, in their genuine simplicity, soberness, and truth. Some of the most material of these are often misunderstood and misrepresented; and the danger of such erroneous statements consists chiefly in this:—that by partial and garbled quotation, or by misapplication, Scripture is generally appealed to for the confirmation of doctrines, or expositions of doctrines, than which nothing can be more foreign to its genuine import. This might be instanced in some most momentous particulars. I will only advert, and that very briefly, to two or three. The enquiry which every thoughtful man must feel to be the most important that he can possibly make, is this,—What must I do to be saved? To this Scripture at once answers,—'Believe' on the Lord Jesus Christ and thou shalt be saved.' 'Whosoever † believeth in him shall not perish, but have everlasting life.'—From these and similar passages, the Antinomian infers that a mere trust and reliance on the merits of Christ, which he denominates faith, is all that is necessary for salvation, and he overlooks, or slightly mentions, moral obedience.—The Pelagian, seeing the error and danger of this notion, rushes into the opposite extreme.—He contends that we are to be rewarded hereafter, not merely, 'according to our works,' but for the merit of those works; and in confirmation of this notion, he also will quote Scripture. Now are not these opposite opinions equally false and dangerous?—and is it not truly desirable that the poor should be assisted to see through the fallacies by which they are supported, and be made to understand rightly the way of salvation? What

then does our Society do? Instead of being hurried into one extreme through fear of its opposite, it keeps close to the Churchman's guide in expounding the Scriptures, and exhibits the truth as the Church teaches it, and 'as it is in Jesus.' It maintains in all its books and tracts, that great doctrine of the gospel, which Luther emphatically called 'the doctrine by which a church must stand or fall \*';—Justification by faith. It sets forth the atonement and intercession of Jesus Christ as the only foundation of a sinner's hope †. It preaches Christ as the Alpha and Omega ‡, the beginning and the end, the author and the finisher of our § faith. Nor does it at any time, deny, that it is by faith we are justified or accepted. But, at the same time, it carefully explains this doctrine, and defines what that faith is, whereby we are saved:—that it is, an entire assent of the mind and submission of the will to the authority of Christ;—a cordial reception of Him in all the OFFICES wherein he is set forth to us: as our PROPHET, whose declarations of the divine will we must unfeignedly and thankfully receive;—as our PRIEST, who only could make atonement for us, and on the merits of whose propitiation, we must altogether depend;—and lastly, as our KING, to whose commands and authority we must yield a sincere, a constant, and a cheerful obedience. It shews how, a genuine faith consists of all these; and how that which is wanting in any one of them is not genuine. Thus, the Antinomian considers only the *Prophetical* and *Priestly*, and loses sight of, or does not sufficiently regard, the *Kingly* character of Christ;—while the Pelagian receives Him as *Prophet* and *King*, but does not duly regard him as *Priest*.

"In like manner, on the momentous subject of the influence of the Holy Spirit, our Society follows the Church, and therefore keeps equally at a distance from the delusions of enthusiasm on the one hand, and the scepticism of misjudging pride on the other. It maintains uniformly that the Holy Spirit is 'the Lord and giver of life,' from whom 'all holy desires, all good counsels, and all just works do proceed,' and it teaches us to pray that God would 'cleanse the thoughts of our hearts by the inspiration of his Holy Spirit':—but at the same time, it shews how ALONE, we are to judge for ourselves, whether 'God hath

\* "Articulus stantis aut cadentis ecclesie."

† 1 Cor. iii. 11.

‡ Rev. i. 8.

§ Heb. xii. 2.

\* Acts xvi. 31.

† John iii. 15.

given us his spirit \*; namely, by those fruits which are inseparable, 'love †, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Need I ask whether an essential service is not rendered to those who are thus guarded from error, on points in which error is so frequent, so easy, and yet withal, so fatal?—Would time permit, I might shew how the same benefit is conferred with respect to many other subjects of scarcely less moment. Such, for instance, as, Original Sin—the Divinity of Christ—the Doctrine of the Trinity. On these points, mistaken opinions must lead to erroneous practice; and such are the circumstances of the times, that, without some such aid as our Society affords, those opinions are likely to prevail." P. 20.

We cannot conclude this article without again adverting to Mr. Merewether's pamphlet upon the Societies which ought not to be patronized by the Church of England. It is written with great temper, and is evidently the result of experience and reflection. The testimony of such a writer is of the very highest value—and it is thus that he speaks of certain persons in his neighbourhood.

"What is the actual state of the case. Alas! with a large proportion of both Clergy and Laity (and although it is with pain I say it, I fear, in this County, of Beneficed Clergy also) the case is quite otherwise. Not only, as I said before, is the Christian Knowledge Society *not preferred* amongst us, but it is *superseded*. I am sure I assert a known and indisputable fact, when I say, that many, many Members of our Church, both Lay and Clerical, within this County, attend constantly provincial Meetings of the Bible Society, who seldom, if ever, attend the same Meetings of the Christian Knowledge Society. How can this be accounted for? Is the foreign operation of such overwhelming moment, as that the mode in which the domestic circulation takes place is to be deemed as nothing, as a feather in the scale? Is it pleasanter to a Churchman to circulate the Scriptures with those who *go out from us*, rather than with those who are *with us*?—Is the distribution of the Scriptures in the manner adopted by the Bible Society boasted of as a matter of glory and rejoicing; and shall the same Churchmen who

so boast, keep aloof from promoting the same work on the principles recognized by the Christian Knowledge Society." P. 22.

The question which we submit to the decision of our readers, is whether the Clergy and Laity thus employed in active alliance with dissenters, can be reckoned as meritorious and consistent members of the Establishment, as the preachers who have been under review. The latter do good in an authorised manner—the former do whatever seemeth good in their own eyes. The latter are stayers at home—the former are gadders abroad. The latter endeavour to correct the popular taste, and to bring back disciples to the Church. The former tacitly confess that the Church is too lifeless and tame for their purpose, and by taking their neighbours to a Meeting-house under the denomination of a Bible Society, carry them to the threshold of the Conventicle, and tempt them to sit within its walls. Such are the distinctions between the two classes of our brethren—and one of them must be in the wrong.

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*Reviewers Reviewed.*—*Edinburgh Review*, No. LXXIV. ART. IV. *Durham Case—Clerical Abuses.* ART. VII. *The Bishop of Peterborough and his Clergy.*—ART. IX. *The Bishop of London's Charge.*

THE most attached and devoted admirers of the *Edinburgh Review*, will hardly refuse to acknowledge, that the principal excellence of that publication is found in disquisitions of political economy. In these disquisitions he will not disown the prevalence of a party spirit, and will probably admit that many of its leading articles are rehearsals of arguments intended to be used, or recapitulations of arguments which have been used in either House of Parliament. While he applauds the skill and address with which these

\* 1 John, iv. 13."

† Gal. v. 22, 23."

questions are debated, he will acknowledge the partial statement, the occasional misrepresentation, the enforcement of one argument, the suppression or evasion of another, the bold invective and the cutting irony, which become the popular debater of a party. In questions of general literature he will be cautious of arrogating any extraordinary merit to the Reviewers of Edinburgh, notwithstanding the supplies of classical learning which they are wont to draw from calumniated Oxford; and candour will be unable to deny, that the judgment of the critic is commonly biased by the zeal of the partizan; and that the value of a work is estimated not by its intrinsic merit, but by the political opinions which the writer is supposed to possess. The spirit of political party pervades the whole review, and gives a taint to all its lucubrations. The religious sentiments of the Edinburgh Review are large and liberal; so large and liberal indeed, as hardly to be comprehended within any of the notions of theological truth, which the many sects of the Christian Church have embraced; and if they are Christian, they are, as Archbishop Secker said of the Monthly Reviewers, in reference to the latitudinarianism of Hoadley, *secundum usum Winton*, always fluctuating and undefined. When the subject unhappily falls beneath their notice, it is treated with a levity which would offend the profanest infidel, with a superficial carelessness which would discredit the most inexperienced polemic, with a confidence which nothing but ignorance can inspire, and with a hardihood of misrepresentation, which the most devoted prostration of the understanding to the spirit of party, can neither palliate nor excuse. That the Edinburgh Reviewers should be indifferent to religious truth, that they should be unfriendly to the doctrine and constitution of the Church of England, may excite a

feeling rather of regret than of surprise: that it is no unreasonable requisition, that when the sacred writers of the Christian faith are examined in a Christian country, the discussion should be free from the sophistry, the virulence, and the vulgarity, which would disgrace the lowest debating club of the metropolis.

In the last number of the Edinburgh Review, are three distinct articles, upon questions of ecclesiastical polity, severally entitled in the advertisement, and in the running title, "Durham Case—Clerical Abuses. The Bishop of Peterborough and his Clergy; and the Bishop of London's Charge." It is not necessary that we should insist upon any one of the questions which originally and ostensibly calls forth the remarks of the reviewer: but in all these articles there are specimens of buffoonery, and of wilful and deliberate misrepresentation, or of such ignorance and infatuation, as is hardly to be conceived in a public writer, which it is our duty to rectify and expose.

The review of the Bishop of London's Charge is in the usual style of the Edinburgh Review, invective, discursive, irrelevant. The Bishop, in 1814, had asserted, that "indifference to forms of faith is indifference to truth and falsehood," a sentiment which is cordially embraced by every Churchman, and we will confidently add, by every consistent Dissenter, who on no other principle can vindicate his dissent. This assertion is introduced in the Edinburgh Review of a Charge delivered in 1822, for the purpose of propping up an imputation of bigotry. The Bishop had also asserted "that the diffusion of knowledge disjoined from religious instruction, stands in the same relation to ignorance as positive evil to the absence of good." In the late charge it is affirmed, that before the French Revolution "the diffusion of knowledge exceeded



the countervailing powers of religion and morality," and that "there is no necessary connexion between knowledge and goodness, between the possession of intellectual power and a disposition to apply it to its proper ends."

The ordinary reader will not easily anticipate the remarks of the Edinburgh Reviewer on these sentences, or be persuaded to coincide in his objection to "the monstrous assumption that the diffusion of knowledge and cultivation of intellect, is in itself something which requires to be counteracted, or as the Bishop, in his inaccurate and bad style calls it, countervailed by religious and moral instruction." In respect of the critical exception, it is plain that the Bishop's meaning was properly expressed by *counter-vailed*, and that the Reviewer's correction is *inaccurate and bad*. The Bishop knew full well that the diffusion of knowledge would not be counteracted or hindered in its progress, but invigorated and improved by religious instruction; and he knew also that the dissemination of an infidel philosophy was not countervailed by religious knowledge, for there was no equipoise; the one was rapidly advancing, the other was absolutely at a stand. This modern Zoilus is well qualified to talk of an "inaccurate and bad style," and of "a figure of speech called slip-slop," of which, as the ancient grammarians have not treated, the Edinburgh Reviewers will, perhaps, favour the world with a discourse, with copious illustrations from their own pages.

In respect of the "monstrous assumption" it is equally plain, that the whole merit of it is due to the Reviewer, who first alters the Bishop's language, and then annexes his own inferences. It is *not* the Bishop who assumes, that "the diffusion of knowledge is in itself something which requires to be counteracted:" the Bishop does *not* deny that "knowledge is in itself

an improvement of character:" nor does he "hold learning and intelligence as bad of themselves, or of evil tendency," but he merely makes a distinction, of which every man must perceive the truth, between knowledge and goodness, between the art of reading and the practice of virtue, and maintains that "the requisition of knowledge by the lower orders, ought not to be discouraged, but turned into the right channels." This is the only precaution which the Bishop recommends, and what else does the Edinburgh Reviewer, or the advocate of the British and Foreign Schools advise, when he exults in the confession, that there "never yet has been a school without Bible Lessons," without an attempt, however meagre, to combine religious and moral truth with instruction in letters? And yet the Reviewer in contradiction to his own boast, has the confidence to affirm of the Bishop:

"All his readers must at once perceive that he is the enemy, upon principle, of whatever informs and enlightens the poor, that is, the bulk of mankind; that he holds an ignorant generation to be far more certainly in the path of virtue and happiness, than a well-educated community, that if he submits to have the people taught, it is only because they are determined to have instruction, whether he will or no; and that his only hope is to make the line of their education coincide with the interests of the political system with which he is connected." P. 459.

Now this is all a "monstrous assumption" of the Edinburgh Reviewer. The Bishop's readers will perceive no such thing as he supposes them to perceive: but they will blush for human nature, that any being with the heart and understanding of a man, should be influenced by that most degrading of passions, political antipathy, to deal in accusations as false as they are mischievous, and to challenge, as far as his little influence extends, the hatred and resentment of an indiscriminating multitude towards

a man, whose first care is the religious and moral instruction of the people.

But in the morbid imagination of this malignant reviler, the Bishop is not only "an enemy upon principle of whatever instructs the bulk of mankind," he "not only calumniates knowledge, he slanders those who are labouring to spread it." The reader shall compare the text with the comment.

The Bishop affirms :

"The enemies of religion and order are so well aware of these consequences, that, while they profess an earnest desire to enlighten the people, they encourage that mode of instruction alone which instills no fixed principles of religion, no preference to any form of worship."

The Reviewer remarks :

"We desire the reader to note the charity with which this Prelate ventures to stigmatize as infidels and anarchists, every one who would give to the poor the inestimable blessings of Christian education, without regard to particular creeds or forms of worship."

The Bishop stigmatizes no such persons. He assumes what no man can deny, what the Reviewer himself defends, that there is a mode of instruction which instills no fixed principles of religion, no preference to any form of worship, and he says, that the enemies of religion and order encourage that mode. This is very different from imputing a hatred of religion and order to the body of the patrons of that system, and from charging them with infidelity. Here again the distinguishing candour of the Reviewer leads him to assert, that the Bishop is "intolerant and bigoted enough to make apostacy from the faith of their fathers the condition of giving the poor instruction," that "this High-priest will not suffer little children to come unto him, without asking whether their parents are Catholics, or Presbyterians, or Churchmen; and if his lordship finds that they are Sectarians, he forbids them, unless they will apos-

tatize, for neither of such nor of any but his own according to him is the kingdom of heaven." The reader needs not to be desired to *note the charity* of these remarks. The reviewer himself can hardly be ignorant, that no apostacy is required nor any qualification, but a willingness to receive instruction in the first principles of Christian truth; and if he will but look into the Central School in Baldwin's Gardens, he will be ashamed of the confidence of his assertion, he will be confounded by the atrociousness of his calumny. What would he himself think of the charity, which should insinuate, that to prescribe a lesson in the New Testament, or to use the Authorized Version of the Bible without note or comment, is to exclude the child of the Romanist and the Jew. If it should be the office of this man to select a Bible lesson, we would recommend for his own improvement, Romans xii. 7—10.

The Bishop of Peterborough and his Clergy are treated with a vein of pleasantry and humour quite original, and such as might excite the envy of the facetious gentleman, who was wont of old to collect jests and gibes, and try their effect in the polished circles of the Metropolis, before they were ventured into the pages of the Edinburgh Review: and it cannot be denied, that after all which has been said upon the eighty-seven questions, it has been reserved for the Edinburgh Reviewer to throw some new illustrations on a controversy which appeared to be exhausted. We had not before heard of a "*supralapsarian bullock*" or a "*mitred butcher*," (p. 435). We had not before been informed that Bishops talk of their Clergy and their Diocese "as if these things belonged to them, as their sheep and dogs belonged (belong) to them," (p. 447). We had never before met in any catalogues of rarities, with so curious an assortment as "a learned man in a N Hovel (Oh! the

Cockney! *an hovel*) with sermons and saucepans, lexicons and bacon, Hebrew books and ragged children," (p. 443). We had never before been indulged with such exquisite refinement of classical phraseology as an "idoneous vehicle," which being done into English, means a "stalking horse," (p. 436). In our ignorance of "the perfect follies of Heraldry," we had always thought that Bishops prefixed their Christian names to the name of their Diocese, and that "Peterborough" (p. 442) was the form of a nobleman's signature. We could not have conceived what wonderful variety may be produced by multiplying 87 by different figures, if this profound arithmetician had not made the experiment and delivered the result, (p. 436). We did not know that questions in theology might be tried by a milliner's measure, before we read—two inches to original sin; an inch and a half to justification; three quarters to predestination, and to free-will only a quarter of an inch. But if his lordship gives them an inch they will take an ell," (p. 437.) A geological map and a tailor's pattern card are now combined for the first time, and both might be improved by comparison with a harlequin's jacket. "We must petition for the assistance of the geologist in the fabrication of an ecclesiastical map. All the Arminian districts must be purple. Green for theological extremity, sky-blue for another, as many colours as there are Bishops;" (the rainbow will need to be revised) "as many shades of these colours as there are Archdeacons, a tailor's pattern card, the picture of vanity, fashion and caprice," (p. 435). In short, something very like an Edinburgh Reviewer writing theology; "a fellow of infinite jest;" a pleasant companion on the road to Yorkshire, able to laugh and talk *de omni scibili*, well skilled, in the event of an attack, in "knocking a man down with a bludgeon, and then abusing

him for splashing you with his blood, and pestering you with his groans," (p. 443), and well acquainted with the stages on the road, admitted "at Barnet, rejected at Stevenage, re-admitted at Buckden, kicked out as a Calvinist at Witham Common, and hailed as an ardent Arminian at York." P. 435.

To his other accomplishments this gentleman has added that of a fortune-teller. "The Irish tithes will probably fall next Session." It was prudent to insert, probably, for that word, like *if*, will save many a reputation, and prove a great peace-maker. In the prospect of the future, he becomes serious in the observation of the present, and immediately subjoins: "the common people are regularly receding from the Church of England,—baptizing, burying, and confirming for themselves." (P. 436.) Now if our boon companion had but happened to express his opinion grammatically, and to exhibit some little knowledge of the state of the Dissenters, we might have asked and listened with attention to the grounds of his opinion: but what is meant by the people baptizing for themselves, burying for themselves, confirming for themselves? Is it meant that among the other regularities of their recession from the Church, they are burying their own very selves? Or is it intended by this Edinburgh *slip-stop* to assert, that the Dissenters carry their children to be baptized at the Conventicle, and that they are buried in the grounds annexed to the Conventicle? We admit the fact: but from our own observation in a rural district of large population, abounding with Dissenters, we deny that the practice is in any degree increasing. The public worship is more generally attended than it was wont to be, and therefore the congregations of Dissenters are more numerous, but their numerical increase does not exceed that of the

congregations of the Church. The children of Dissenters are often baptized at the Church; the children of Churchmen are not baptized at the Meeting. The bodies of Dissenters are, with few exceptions, buried in the Church-yard: and it is a common request that the body may be carried into the Church, whither the Dissenting minister accompanies the mourners. We are speaking of the old Dissenters, or Independents. In the populous towns, the new Churches and Chapels of the Establishment are not untenanted: and the people have shewn no preference of the Meeting-house to the Church, though the want of accommodation in the latter has frequently driven them to use the former. We have yet to inquire, what the writer means by the people *confirming for themselves*? Is it possible that he can be so ignorant as not to know, that confirmation is exclusively the rite of an episcopal Church; that it is administered by the Bishop only; that the Dissenters have not only no such rite, but that it is a rite to which they have the strongest objections, and which is utterly inconsistent with their doctrine and form of baptism? Before this writer again announces the fall of the Church, it may be useful to examine the signs with more exactness.

But the reader will probably inquire, what has become of the Bishop of Peterborough and his Clergy? It is indeed time to ask the question, for in the entertainment, which this writer's extraordinary humour has afforded, and in the necessity of correcting one of his casual misrepresentations, we have neglected to state, that to all which has been said in and out of Parliament in the course of nearly three years, this writer has added nothing which requires our attention. He modestly disclaims much acquaintance with the law, although much of law is involved in the question which he has agitated: and his manner is

sufficient to shew, without any more express declaration, that he is not very profoundly versed in theological lore. His appropriate office is to laugh when "ladies pull caps" and "Bishops pull mitres," to dance "with masters and misses at Peterborough," or to explain to the "chaplains" the nature of "philocathartic propensities;" but he has no pretensions to assuage or govern the "storm in the English Church," which he supposes to have arisen, but of which we confidently announce the abatement, in the belief that *the questions have been withdrawn*. It will be enough therefore to exhibit one specimen of this writer's polemical talent. He extracts three answers which he calls excluding answers. In two of these answers it is affirmed *totidem verbis*:

"It is quite agreeable to Scripture to say that man has no share in the work of his own Salvation."

"Christ did not die for all men, but only for a chosen few."

The reviewer places in parallelism with the first of these answers the Tenth Article, and with the second part of the Seventeenth Article of the Church. He then proceeds:

"Now whether these answers are right or wrong, we presume not to decide: but we cannot help saying there appears to be some little colour in the language of the Articles for the errors of the respondent. It (what?) does not appear to be such a deviation from the plain, literal, and grammatical sense of the Articles as to merit rapid and ignominious ejection from the bosom of the Church."

He does not presume to decide "whether the answers be right or wrong;" but he does presume to affirm "the errors of the respondent." In this there is marvellous inconsistency, but there is no presumption: the most superficial knowledge of the Scriptures will enable any man to determine that these answers cannot be right. Since St. Paul has instructed the Philippians to *work out their own salvation*, it

is not "agreeable to Scripture to say, that man has no share in the work of his own salvation." Since St. John has declared Christ to be a propitiation for the sins of *the whole world*, it cannot be said, that "Christ died not for all men, but for a chosen few." Whatever little colour may be found, or supposed under a peculiar interpretation to be found in the Articles for the doctrine of a particular redemption, which is generally disclaimed by the modern Calvinists: is the person who maintains this doctrine qualified to read the Absolution, the Litany, or the General Thanksgiving, or to teach the Catechism of the Church, in all of which the doctrine of universal redemption is distinctly affirmed: or to administer the Sacrament of the Lord's Supper, in which the personal application to the communicant, "Christ died for *thee*," "Christ's blood was shed for *thee*," is made in correspondence with this doctrine? A man who disbelieves this doctrine has no reason to complain of an ignominious ejection from the bosom of the Church, at whose altars he is not qualified without better knowledge to officiate.

If the "Durham Case" were what it pretends to be, it would not require our attention. The Chapter of Durham is capable of defending itself. But from the case of the chapter of Durham, the height of whose offending was, that the bell of the Cathedral was not tolled on the death of the late Queen, the Edinburgh Reviewer digresses with his customary liberality to a larger view of clerical affairs, involving the whole Church and Clergy of England. Mr. Brougham, in defending Mr. Williams on a charge of libel prosecuted by the Chapter of Durham, and in maintaining the right of free inquiry into ecclesiastical matters, had insidiously affirmed that "the Church of England is the most reformed of the reformed Churches of Europe." The Re-

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viewer is offended at this position, which he *entirely denies*, and in opposition to which he maintains, that "it is in discipline at least, if not in doctrine, and certainly in its constitution, the least reformed of those which have thrown off the gross errors, and grosser abuses of Popery."

It is not easy to conceive the scale of offence imputed under these loose expressions: but to doctrine, which might have been supposed the least offensive, it is objected, and the objection is intended to fasten a charge of intolerance upon the Church in the treatment of the Catholics, that the doctrine of transubstantiation is maintained in the Catechism, and that of popish absolution in the office of the Visitation of the Sick. The design and purpose of the exception will naturally mislead the judgment of the objector. A well-informed, an impartial, and candid writer might have perceived the difference between the doctrine of the real presence maintained in the Catechism, and that of the corporeal presence rejected in the Article; he might have known, that the corporeal presence must be common to all; he might have called to mind the words of our Lord (John vi.) from which the passage in the Catechism is collected; and he would have acknowledged that it was *primâ facie*, most improbable that Bishop Overal, in annexing the doctrine of the Sacraments to the Catechism, in the reign of James I. should revive the doctrine of transubstantiation, and contradict the Articles established under Elizabeth. In arraigning the doctrine of absolution, the writer wholly overlooks the unexceptionable formula in the office of the Holy Communion; and he denies that the sense of the Church is to be collected by a comparison of the form in the office of Visitation with that in the morning and evening prayer. With such a writer it is vain to contend, especially as

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he ventures to affirm "that the primitive Church never pretended to have any absolving power." Did he ever read the Epistles of Saint Cyprian, which we recommend to his attention? We would also recommend Bishop Huntingford's "Preparation for the holy Office of Priests; or Words of Ordination and Absolution explained in a Charge delivered previously to an Ordination;" in which will be found a collation and exposition of all the offices of the Church which relate to this delicate subject, with "proof that concerning absolution there exists a great difference of opinion between the Church of England and the Council of Trent;" and that, in the judgment of the former, absolution is an act ministerial, not authoritative; declarative, not judicial.

To a faint and qualified acknowledgment of the excellence of the Liturgy are added many objections, of which the principal is, "that the fathers of the Anglican Church who prepared it were merely compilers, abridgers, and translators, which gave that staunch reformer (Calvin) occasion to marvel 'how any persons should be so fond of the leavings of popish dross.'" There is the same occasion to marvel at the toil of the refiner, in separating the pure metal from the ore; and of the miller, in separating the fine flour from the refuse. What is left of the Mass Book in the English Liturgy is older than Popery: and much of the diction of the Book of Common Prayer may be traced not only in the ancient Euchologies, but in the authentic writings of the primitive fathers, and yet more in the sacred Scriptures. In one of the lectures of Bishop Randolph, delivered as Regius Professor of Divinity at Oxford, the language of our public services was perspicuously traced to the Liturgies of the ancient Church. The whole of that prelate's lectures were an inexhaustible mine of professional

learning: there were some parts which the hearer could not forget: the whole would be a valuable and acceptable present to the public.

Among other objections to the Church and its establishment, are alleged "the exorbitant wealth, the political functions and connexions of the Church; its pluralities and non-residence, in a degree unknown even to the Romish scheme; the unequal distribution of its endowments, exhibited in the poverty of the labourer and the luxury of the sinecurist." Abuses of Church patronage we have no disposition to defend; nor are we prepared to deny their existence. It is certain that both public and private patrons have much to answer for during the last hundred years of our history. And it is a subject of congratulation and rejoicing to the real friends of the Church of England, to observe the improvement which is taking place in the distribution of preferment. But such a revolution in the patrimony of the Church as was projected by Bishop Watson; such an appropriation of it as is recommended by Cobbett in respect of England, and by the Edinburgh Reviewers in respect of Ireland, would be an experiment which would shake the foundations of private property to their very centre. The Edinburgh Reviewer knows, or ought to know, that much of the patronage of the Church of England is by purchase or inheritance in the hands of laymen, is part of their private right, and that any forcible seizure of the incomes involved in that patronage, would be an act of wrong and robbery, to which no legislature will lend its sanction: and the Edinburgh Reviewer may also know, who have been the principal adversaries of the several enactments for redressing the evils of non-residence, of removing what he calls "the poverty of the labourer and the luxury of the sinecurist." If he will turn to the Parliamentary Debates on Sir William



Scott's Bill, on Mr. Perceval's Bill, and on the Consolidation Bill, he will find no cause to accuse the Bishops of opposing the measures of reform.

In prosecuting the calumnies of the English Hierarchy, allusions are made to the liberalities of former times to the prejudice of the present, and a show of authority is collected from Milton, King, Burnet, Swift, and, though last not least, Bishop Watson, that model of pluralists and non-residents, who held all offices and discharged the duties of none—Bishop of Llandaff, Archdeacon of Ely, Regius Professor at Cambridge, Rector of Somersham, and Lord of Parliament, constantly resident—in Westmoreland. The Edinburgh Reviewer is profoundly mistaken if he imagines that any act of illiberality in a clergyman is viewed with complacency, is not held in the utmost abhorrence by those whom he would stigmatize under the denominations of High-Churchmen: but the injustice of the modern censures, of the avarice and selfishness of the hierarchy, has been again and again exposed in our pages. To the same charge, almost repeated in the same words and from the same authorities, we can only offer the same reply: we can only repeat our references to the Bishops of London, Durham, and Llandaff, whose munificent appropriation of their wealth, and to the Bishop of St. David's, whose disinterested abandonment of his private rights have seldom been equalled, have never been surpassed. In these reflexions the Edinburgh Reviewer affects the unamiable propensities of the old man:—

"Difficilis, querulus, laudator temporis acti

Se puero, censor castigatque minorum.'

The Reviewer proceeds to recite a parallel between the English and Scotch Hierarchies, drawn by Mr. Brougham; in which that gentleman is reported to have asserted, that

Prelacy is in Scotland "abhorred alike in practice and in law, repudiated by the whole institutions, scorned and detested by the whole inhabitants . . . . Strange as it may seem, and to many who hear me incredible, from one end of the country to the other he (the King) will see no such thing as a Bishop; not such a thing is to be found from the Tweed to John a Groats; not a mitre." This is indeed passing strange and incredible. Were they then the ghosts of the seven Bishops of the Episcopal Church of Scotland, who addressed the King on his arrival in Edinburgh? Had Mr. Brougham or his reporter never heard of the restrictions and oppressions which the Episcopal Church of Scotland endured for more than a century, for their devoted attachment to the house of Stuart? of the relief which they experienced on the extinction of that fated family? of the progress which the Episcopalians have since been making in Scotland, of the enlargement of their congregations, and the multiplications of their chapels? Can Mr. Brougham or his reporter or reviewer have mixed at any time in the best society at Edinburgh, and have found cause to assert, that Prelacy "is scorned and detested by the whole inhabitants," that in Scotland there is "*no such thing as a Bishop.*"

But the Reviewer may have his peculiar notions of the office of a Bishop, in conformity with which he is led "to place the title of the primate and the sexton upon the self-same grounds . . . and to express his utter inability to discover any thing more sacred or inviolable in the one than in the other." In respect of secular rights we shall not dispute the position: the law throws its shield equally over all—high and low, rich and poor. If in the Reviewer's judgment a Bishop is no other *thing* than a creature of the state, a *thing* invented and sanctioned by act of parliament, we

will admit that the title of the Bishop and the sexton may rest on the same grounds, may both be equally sacred and inviolable. But with our notions of Episcopacy, as a divine institution, devolved in long succession from the Apostles, we perceive a sanctity in the one which we should seek in vain in the other, unless the Reviewer should improve upon the exposition of Mosheim, and understand by a sexton a Deacon.

But we have done. We are weary of exposing the confidence of ignorance and the arts of illiberality. If the general information of the Edinburgh Review was on a level with its theological acquirement, it would be discarded by all the educated classes of the community, The Editors should not presume too confidently on the ignorance and indifference of their readers, lest,

like the once popular preacher of the Metropolis, who ventured to publish a cento of Paley under the name of an original sermon, which was afterwards exhibited in parallel columns in the Anti-Jacobin, they too may be exposed in their proper colours. The Editors should think it possible, that even their theology may be read by some who are not their partizans; that their ignorance may be detected; that their misrepresentations may not be always overlooked, nor their ill-disguised hostility to the Church be for ever concealed. Their pleasantry may beguile the young and the inexperienced; but there are others who will rightly judge, "*risu inepto nihil ineptius*," who will not scruple to treat a fool according to his folly, and to visit him with the just contempt which he deserves.

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## MONTHLY REGISTER.

### *Statement of Books distributed by the Chichester Diocesan Committee of the Society for Promoting Christian Knowledge, in 1822.*

258 Bibles, 550 Testaments, 1055 Prayer Books, 900 of the Society's larger bound Books, and 3926 of the smaller Tracts, exclusive of Spelling Cards, Sheet Tracts, &c. making an excess in favour of the year 1822, as compared with 1821, of 62 Bibles, 120 Testaments, and 469 Prayer Books, &c.

The Donation for the year 1822, presented by the Committee, in aid of the Society's general design, amounts to £108. 9s. 2d.

### *Lichfield Diocesan Committee.*

A Diocesan Committee in aid of the Society for the Propagation of the Gospel, was formed at Lichfield, on the 17th of January. The Rev. Spencer Madan, secretary and treasurer.

### *Corbridge District Committee.*

The District Committee of the Society for Promoting Christian Knowledge, for the Deanery of Corbridge, although but recently established, have commenced subscriptions also in behalf of the Incorporated Society for the Propagation of the Gospel.

### *Alnwick District Committee.*

At a Meeting of the Alnwick District Committee, of the Society for Promoting Christian Knowledge, held on Tuesday, Jan. 7th, subscriptions were entered into on behalf of that for the Propagation of the Gospel in Foreign Parts.

### *Halifax District Committee.*

From Halifax, in Yorkshire, subscriptions in aid of the same Incorporated Society have been remitted, and the hope is expressed, that the contributions would so increase, as to allow the formation of a more extended District Committee.

*Barstable and Chafford District Committee.*

The Barstable and Chafford District Committee of the Society for Promoting Christian Knowledge, have also remitted subscriptions in aid of the Sister Institution.

**BISHOP OF CALCUTTA.**

The ARCHDEACON of LONDON'S ADDRESS to the BOARD of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, on moving the Resolutions for the SOCIETY'S adoption, on Occasion of the lamented Death of the LORD BISHOP of CALCUTTA.

"MY LORD,

HAVING had the honour to fill the chair of your Committee when we were called to deliberate upon a subject of so much general concern, and of such special interest to this SOCIETY—I should not discharge what is due to that Committee, if I did not, in moving their resolutions, endeavour to express the common feeling of those delegated members. They have, indeed, made this declaration in a way entirely proper and becoming in the minutes which were framed at that time, and which will now be submitted to Your Lordship and to this Board. They have rendered thus a cordial testimony of respect, esteem and admiration; of regret and affliction for the loss sustained, and of the strong desire which is felt, I may safely say, by every member of this SOCIETY, to offer a suitable and lasting tribute to the memory of One who was so highly valued, and is now so much lamented.

Your Committee, indeed, approached the subject, as they would have gathered round the honored bier of him to whom their thoughts were directed, if his native land and the train and attendance of his nearest friends had been the scene al-

lotted for his funeral obsequies—and standing now in this room, where I have so often heard him lend his voice to our counsels, and where he gave the last assurances of co-operation with the views of the SOCIETY, which were conformable, in all respects, with his own, I may be permitted, from my own experience, to say a word which may borrow its excuse from feelings which I find it difficult, at this moment, to control.

It cannot be needful for me to remind Your Lordship, whose vigilant attention is never wanting to promote the influence, and to aid and direct the deliberations of this Board, that the SOCIETY enjoyed, in an eminent degree, the confidence of the distinguished Prelate, of whom I now speak, and whose image fills my mind. But there were those who had still nearer opportunities, from habits of familiar intercourse, to learn the sentiments and motives which, under Providence, induced him to accept a charge which could not fail to expose him to more than an ordinary measure of the risks and difficulties to which the devoted servant of Christ Jesus stands bound in every case.

There are not many who had better opportunities than I had, on the eve of his departure from us, for collecting from his own mouth the prompt expression of his thoughts. There is one who had a closer intimacy with him, and deserved it more—your excellent Treasurer, now present, to whom the public owes more than it can ever repay, except by continuing to be the object of those services which carry with them their own recompense, in the benefits which they produce; and to him I can appeal, were it needful now to put the question, whether he has ever witnessed purer motives operating in the mind of any man, than those which swayed the resolutions of his friend, and determined him to count all things

little in this life in comparison with the charge which was devolved upon him.

I do not pretend to say that there have not been those whose zeal may have induced them to make more violent and extraordinary sacrifices in the same cause; but I confess that I am not disposed to measure zeal itself, as it should lead to the best degrees of wisdom, virtue, and well-doing, by the single standard of a voluntary sacrifice. If I did, I might be led to place the pattern of a Loyola above that of him whose zeal kept pace at all times with its occasions, and prompted him to employ the fittest methods for accomplishing the best designs.

I have heard him say, in the warm effusion of his heart, that he had revolved the subject which had been placed before him by the wishes of those who, with so much judgment, selected him for this charge, and that having, without eagerness of mind, or overweening confidence, surveyed the matter on all sides, and having lent an ear to the call, he thought that it remained for him to cast every care behind him, and to address himself with an humble trust in the good Providence of Almighty God to the work to which he was appointed.

I had occasion to see something of the course of study in which he was then occupied, which was various in its objects, but directed to one end. I had often felt the power and energy of his comprehensive mind, the compass and sagacity of which have since been so signally displayed, and I may, I hope, be allowed to say, that the Church of England, by the care of those who preside in it, with whose advice and approbation we must all feel convinced that the new formed Diocese received its first appointed Pastor, discharged a weighty trust with a singular discretion. If the Guides and Rulers of our Apostolical Church, and all in her Communion, felt the common wish to

set the first pattern of Episcopal government in a suitable manner in that distant land, which has of late years proved a field for the display of various talents above most others—if such were the purpose, as indeed it must have been, I do not doubt that the voice of those whom I have now the honor to address, will concur with me in declaring that the purpose was effected; that the choice was well and wisely exercised, and that the consequences have been answerable, fulfilling every pledge that had been given, and crowning every hopeful expectation which was raised. I am quite sure likewise, that we must all feel that the resolutions which are now about to be proposed to Your Lordship and the Board for your adoption will mark at once the great importance of the seat now vacant, and will describe the same solicitude with reference to its further supply, that what has been so happily begun, may be as successfully pursued. The tribute which is to be rendered to the memory of One who so faithfully discharged an arduous duty, will thus become a source of further benefit, whilst it contributes in some measure to perpetuate his name, until they who share with him in their respective stations and in their proportion in the service of the same Lord, shall enter with him into the joy and kingdom of that Lord.

Upon its being resolved at a subsequent Meeting, that the ARCHDEACON OF LONDON be requested to furnish the SOCIETY with a Copy of the preceding ADDRESS, and upon such Resolution being communicated to him, by the ARCHBISHOP OF CANTERBURY, then in the Chair, the ARCHDEACON replied in the following terms:—

I cannot feel myself at liberty to withhold my compliance where the commands of Your Grace and the wishes of this Board are signified; although I must confess, I have

since thought on recalling what was spoken by me on a former day, in moving the resolutions of the Committee, that what was said was many ways defective. If it had any claim to attention from the Board, it could not be for what was generally known and felt concerning one so excellent; but from what I had it in my power to state, from the private intercourse of domestic friendship, in which the inclinations of the mind and thoughts appear most readily, and are expressed without reserve. I can never cease to retain the full effect of one such conversation; though I am well aware that I could not convey to the minds of others, those impressions which remain so deeply fixed upon my own. I could not describe the manner, tone, and spirit, with which those spontaneous feelings were then marked. They will never be effaced from my remembrance.

But in one respect, I have had occasion, on reflection, to tax myself with an omission, when the opportunity was offered, which was quite unpardonable. My mind was so carried away with the deep sense of regret which I felt, and which was shared by all around me, that I omitted what should have been offered on the score of consolation.

It is, then, to the public services of that excellent Prelate, so far as they have been accomplished, that we must look for the grounds of consolation. He who put his hand to the plough, never once removed it, never once looked back unless it were for aids and succours from this quarter: and we have the satisfaction to reflect, that they were never wanting on the part of this SOCIETY. The good effects have followed. I will not detain Your Grace and the Board further than to say, that indeed the services effected were worth the life of any man, however highly valued, however dear to others, and whatever

under other circumstances, might have been the term of its duration.

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Although the injunction laid by the Board is thus fulfilled, and any word that can be added, must want that sanction, and require apology as a freedom not commonly permitted, yet in returning this sheet to the press, it is impossible to disguise the sense of its inadequacy; and more particularly as no thought existed of the Address surviving the occasion by which it was produced.

It must now remain for others to trace, more ably and distinctly, the several stages of that prosperous and well finished course, which took its commencement from the bosom of this Country, and its central City in which the distinguished Prelate, the subject of this short address, had his early and successful culture, and where he exhibited the first earnest of his genius, his great capacity for every good attainment, and his blameless conduct.

It will remain for others, to trace the rising strength of his increasing years and more mature acquirements, to the rank which he obtained in the Church, in whose ministries and service every effort of his mind and soul was so happily expended.

It will remain for others, to follow him with an heedful eye to a distant and far-severed clime, where every generous quality of his cultivated mind, and each particular of his rich attainments found their full scope, and were displayed with such large results of solid benefit and permanent esteem.

It will remain for others, to track his progress through long leagues of travel, both by land and sea, in his several visits to remoter parts of his extensive Diocese: and to contemplate him in the fixed scene and circle of his customary residence and unremitting pains.

They will behold him forming, at

once, and with the outline and the true proportions of a Master's hand, the noble plan of a College which may from henceforth be regarded as the seed plot of every good and profitable plant which may be trained and fitted, and set out in the soil in which they are to flourish through succeeding generations. They will observe him forming, with equal skill and foresight, the Statutes for that great Establishment; which may thus appear to have sprang up almost at the first step placed in India by One who was soon to pass to an everlasting Mansion, but whose temporary labours were thus calculated for endurance, even on this transitory globe.

One thing, however, remains yet for the mover of the resolutions here alluded to; and before this sheet, which must not tarry for enlargement, returns to the hand which must give it to the Public, it may furnish some amends for what is here defective and inadequate, to express an earnest hope, that the last transmitted fruits of an enlightened mind and solid judgment, the two concluding Charges delivered by the Bishop to his Clergy, may find a more general circulation, by multiplied and numerous copies, through his native land. The view presented in those exquisite discourses, of the provisions made by the great Author of our common hope for planting and perpetuating his Church, with the steps which followed thereupon in the first ages of the Christian era, and the pattern there drawn of the sacred bond of fellowship and concord; of faith, discipline, and practical proficiency; are calculated, as all his labours were, for the general advantage of the Christian world, and should have as wide a range. Should this suggestion be regarded, and this wish be fulfilled in any manner, it will compensate for defects in what is thus given to the public; and will establish a more effectual, and a

thousand fold more precious monument to the memory of this exemplary Prelate, than that which is so properly projected for him by the two SOCIETIES, to which, for the best reasons, he was so faithfully attached—it will also satisfy the cordial Spirit of concern, (more promptly felt than testified) which served at once both to excite, and to restrain expressions, which at the moment of delivery could not endure the seal of silence, but which touched with diffidence a subject that surpassed its powers.

ST. MARTIN'S VICARAGE,  
January, 1823.

#### GOVERNMENT GAZETTE EXTRAORDINARY.

*Madras, Monday, July 29, 1822.*

It is our painful duty to announce the Death of THE RIGHT REV. THE LORD BISHOP OF CALCUTTA. This lamented event took place on Monday the 8th of July; on which mournful occasion, the following Calcutta Government Gazette Extraordinary was published.

FORT WILLIAM,  
*Wednesday, July 10, 1822.*

With sentiments of the deepest concern, the GOVERNOR GENERAL in COUNCIL notifies to the Public, the demise on the night of Monday last, of the Right Reverend the LORD BISHOP OF CALCUTTA.

HIS EXCELLENCY in COUNCIL adverting to the unaffected piety, the enlarged benevolence, and the acknowledged moderation of the late Bishop, conceives that he only anticipates the eager and unanimous feeling of all classes of the Christian Inhabitants of this City, when he announces his desire that every practicable degree of respect and veneration should be manifested on this most distressing occasion to the memory of this excellent and lamented Prelate.



**HIS EXCELLENCY in COUNCIL** is pleased therefore to request, that the Principal Officers of Government, both Civil and Military, will attend at the melancholy ceremony of the BISHOP'S interment, and that every other public demonstration of attention and respect consistent with the occasion be observed on the day appointed for the Funeral.

By Command of His Excellency  
The Most Noble  
The Governor General in Council,  
C. LUSHINGTON,  
*Actg. Chief Sec. to the Govt.*

### *Society for the Propagation of the Gospel in Foreign Parts.*

At a quarterly meeting of the Salisbury Diocesan Committee for South Wilts, in aid of the Society for Promoting Christian Knowledge, holden 2d. January, 1823. The very Reverend the DEAN OF SARUM in the Chair.

PRESENT.

REV. MR. HUMR.

REV. MR. SEGUS.

REV. DR. HAWES.

REV. MR. FOX.

REV. DR. EVANS.

The consideration of a circular letter received from the Rev. Anthony Hamilton, Secretary to the Society for the Propagation of the Gospel in Foreign Parts, respecting the formation of a Committee in aid of the said Society being resumed,

It was unanimously Resolved :

" 1st. That the objects of the Society for the Propagation of the Gospel in Foreign Parts, have the cordial approbation of this meeting.

" 2. That a District Committee be now formed, to be called 'The Salisbury Diocesan and District Committee for South Wilts, of the Society for the Propagation of the Gospel in Foreign Parts.' For making the objects of the Society more generally known, and for collecting and receiving annual subscriptions, and benefactions in aid of the same.

" 3. That the business be conducted by the president, vice-presidents, secretary, treasurer, and assistant-secretaries, provided they become members of the society.

" 4. That the quarterly meetings be held at the same time with those of the diocesan and district committees.

" 5. That all annual subscriptions be considered as commencing January 1st, in every year.

" 6. That each subscriber of one guinea, be furnished with an annual report of the society.

" 7. That all subscribers to the society shall be entitled to be members of the committee now formed, without an additional subscription.

" 8. That the expences attending the transacting the business of the committee, be deducted out of the subscriptions.

" 9. That the Clergy within the district of South Wilts, be particularly requested to make known, and to promote, as much as possible, the objects of the society.

" 10. That the resolutions of this meeting be submitted to the inspection of the Lord Bishop of the Diocese, and having received his sanction, be forwarded to the secretary, for the purpose of being laid before the General Board.

" 11. That these resolutions be advertised in the Salisbury Journal.

" 12. That the thanks of this meeting be given to the Very Reverend the Dean of Sarum, for his great and obliging attention to the business of the day.

## ECCLESIASTICAL PREFERMENTS.

THE RIGHT REV. LORD ROBERT TOTENHAM, BISHOP OF FARNHAM AND LEIGHLIN, translated to the see of CLOUGH. REMEMBRANCE, No. 50.

THE RIGHT REV. DR. ELLINGTON, BISHOP OF LINCOLN, to the see of FARNHAM AND LEIGHLIN.

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**THE REV. J. JEBB, D.D. ARCHDEACON OF EMLY, to the see of LIMERICK.**

**Acton, Witham, L.L.B. of St John's College, Cambridge, to the rectory of Ayott St. Lawrence, Herts; patron, LIONEL LYDE, Esq.**

**Barrow, J. M.A. to the rectory of Lopham, Norfolk; patron, G. H. BARROW, Esq. of Southwell, Nottinghamshire.**

**Barrow, W. L.L.D. to the living of North Winfield, Derbyshire.**

**Calvert, T. Norrisian Professor in the University of Cambridge, to the Wardenship of Manchester College; patron, THE KING.**

**Carpenter, J. P. to the vicarage of Cleder, Cornwall.**

**Darby, J. W. M.A. to the vicarage of Wicklewood, Norfolk; patrons, Mrs. KETT and R. HERBER, Esq.**

**Hodgson, C. H. M.A. to the rectory of Berwick St. Leonard, Wiltshire, with the chapelry of Sedgchill annexed; patron, J. BENNETT, Esq.**

**Hood, R. D.D. to the benefice of Aghaboy, Monaghan, Ireland; patron, HIS EXCELLENCY THE LORD LIEUTENANT.**

**Latey, —, to the rectory of Doynton, Gloucestershire; patron, the LORD CHANCELLOR.**

**Mayo, J. M.A. vicar of Gussage All Saints, Dorset, to the vicarage of Avebury, Wilts; patron, the LORD CHANCELLOR.**

**Molesworth, H. to the rectory of St. Ewney, Cornwall.**

**Relph, J. M.A. Fellow of St. Peter's College, Cambridge, to the rectory of Exford, Somerset; patrons, the MASTER AND FELLOWS of THAT SOCIETY.**

**Royle, J. to the perpetual curacies of Wereham and Wretton, Norfolk; on the nomination of E. R. PRATT, Esq. of Ryton.**

**Sinclair, J. to the living of Hutton Pashel, Yorkshire; patron, EARL FITZWILLIAM.**

**Stacey, T. to the vicarage of Boath, Glamorganshire; patroness, the DOWAGER MARCHIONESS OF BUTE.**

**Thursby, W. M.A. to the vicarage of All Saints, Northampton; patron, the LORD BISHOP of PETERBOROUGH.**

**Trevelyan, G. jun. M.A. to the vicarage of Milverton Prima, with the chapelry of Langford Budville annexed; patron, the ARCHDEACON of TAUNTON.**

**Wrey, H. B. to the vicarage of Okehampton, Devon.**

## UNIVERSITY OF OXFORD.

*Degrees conferred, January 14.*

**BACHELOR IN DIVINITY.**—J. Hull, St. Edmund Hall, grand compounder.

**MASTERS OF ARTS.**—R. Doughty, St.

Alban Hall; J. Strickland, Merton College; C. J. Bishop, St. Mary Hall; J. Sankey, St. Edmund Hall; W. Harrison, Christ Church.

**BACHELORS OF ARTS.**—F. Bryans, St. Edmund Hall; incorporated from Trinity College, Dublin. J. Armitstead, Trinity College; G. Lavie, Christ Church.

*January 22.*

**BACHELOR IN CIVIL LAW.**—J. W. Knapp, St. John's College.

**MASTERS OF ARTS.**—G. F. Thomas, Worcester College; R. W. Jelf, Oriel College; F. Bryans, St. Edmund Hall; J. Wrottesley, Christ Church; H. Durand, Pembroke College.

**BACHELORS OF ARTS.**—E. Bazalgette, Bialiol College; J. Huyshe, Brase-nose College.

## UNIVERSITY OF CAMBRIDGE.

*January 18.*

This being **BACHELORS OF ARTS** commencement, the following 213 gentlemen were admitted to that degree:

*King's college.*—Messrs. Chapman, Hume, Maturin ..... 3

*Trinity college.*—Messrs. Airy, Allan, Andrew, Boileau, Buckle, Childers, Claxton, Drinkwater, Egremont, Field, Hanbury, Head, Howlett, Iliff, Kempson, Lloyd, Menteith, Methold, Moultrie, Myers, Parke, Paynter, Pearson, Peene, Petit, Phelps, Place, Rennel, Rickatts, Romilly, Rothman, Sandys, Speer, Strutt, J. Sumner, Sutcliffe, Tate, Torriano, Upton, Winning, Wrightson, Wyndham, Yorke. .... 43

*St. John's college.*—Messrs. Armitstead, Bainbridge, Barber, Barringer, Barson, Birch, Birkett, Bond, Boulton, Bright, Bryan, S. Browne, Cane, Clay, Clive, Collins, Collier, Cooper, Crick, Fowles, Franklyn, Glover, Gray, Hamilton, Harkness, Harvey, Haymes, Mollway, Hooper, Houlditch, Howarth, Ibbetson, Jackson, Jeffrys, Jones, Lane, Lutwidge, Mason, Maude, May, Milner, Nuns, Pearse, Pittman, Pruen, Scott, Sealy, Sergeant, Skilton, F. G. Smith, C. A. J. Smith, Stephenson, Stewart, Welsby, Wharton, White, Wilkinson, Willy, Wilson ..... 59

*St. Peter's college.*—Messrs. Barton, Fisher, Hodgson, Montgomery, Osborn, Palmer, Whitehurst, Williams ..... 8

*Clare hall.*—Messrs. Backhouse, Chaplin, Dudley, Firmin, Fosbrooke, Pixell, Punnett, Sempie, Wing. .... 9

*Pembroke hall.*—Messrs. Blake, Brindly, Carlyon, Cheales, Currie, Doughty, Jordan, Simpson, Williams. .... 9

*Caius college.*—Messrs. Ayre, Beauclerk, Borton, Coffin, Gray, Herring, Lewis, Salmon..... 8

*Corpus Christi college.*—Messrs. Beevor, Brett, Chesnutt, Dicken, Gay, Gillham, Jockell, Leapingwell, Mack, Marsh, Moxon, Stewart..... 12

*Queen's college.*—Messrs. Clowes, Gurney, Marshall, Mason, Moverley, Mudge, Nicholls, Piper, Sandys, Webster.... 10

*Catharine hall.*—Messrs. Green, Hildyard, Knight, Poole, Richardson, Rusby, Serjeantson, Taylor, E. Wilson, T. Wilson..... 10

*Jesus college.*—Messrs. Bedell, Beevor, Carless, Maude..... 4

*Christ college.*—Messrs. Barker, Coles, Cubitt, Dod, Dorington, Foxton, Goggs, Hallen, Heigham, Kerrieh, King, Mayson, Miller, Oxendon, Palling, Pocklington, Russel, Stoddart..... 18

*Magdalen college.*—Messrs. Bagshaw, Hicks, Maddy, Waring..... 4

*Emanuel college.*—Messrs. Blakiston, Cory, Dwaris, Foley, Gore, Harper, Hopkins, Osborne, Pigots, Thorold, Wilson..... 11

*Sidney Sussex college.*—Messrs. Heigham, Hine, Johnson..... 3

*Downing college.*—Messrs. Gurdon, Parker..... 2

The following gentleman obtained academical honors on the above occasion:

**WRANGLERS.**—*Dr. Airy, Trinity college;* Jeffreys and Mason, *St. John's college;* Drinkwater and Myers, *Trinity college;* Foley, *Emanuel college;* Fisher, *Peterhouse college;* Hamilton, *St. John's college;* Buckle and Field, *Trinity college;* Hodgson, *Peterhouse college;* Stephenson, *St. John's college;* Punnett, *Clare hall;* Sutcliffe, *Trinity college;* Clowes, *Queen's college;* Winning, *Trinity college;* Rusby, *Catharine hall;* Sandys, *Queen's college;* Currie, *Pembroke hall;* Brett, *Corpus Christi college;* Cooper, *St. John's college;* Kempson, *Trinity college;* Waring, *Magdalen college;* Beauclerk, *Caius college;* Marshall, *Queen's college;* Wharton, *St. John's college.*

**SENIOR OPTIMES.**—*Dr. Cory, Emanuel college;* Nunn, Howarth, Lutwidge, Burkitt, and Crick, *St. John's college;* Kerrieh, Miller, and Cubitt, *Christ College;* Childers, *Trinity college;* Ayre, *Caius college;* Hildyard, *Catharine hall;* Russel, *Christ College;* Bainbridge, *St. John's college;* Paynter, *Trinity college;* Wilson, *St. John's college;* Herring, *Caius college;* Green and Taylor, *Catharine hall;* Carlyon, *Pembroke college;* Place, *Trinity college;* Welsby and Bryan,

*St. John's college;* Petit, *Trinity college;* Serjeant, *St. John's college.*

**JUNIOR OPTIMES.**—*Dr. Wilson, Catharine hall;* Stoddart, *Christ Church;* Cane, *St. John's college;* Blake, *Pembroke college;* Backhouse and Daniel, *Clare hall;* Rothman and Menteith, *Trinity college;* Milner, *St. John's college;* Hine, *Sidney Sussex college;* Birch, *St. John's college;* Leapingwell, *Corpus Christi college;* Barber, May and Boulbee, *St. John's college;* Boileau, *Trinity college.*

Degrees conferred, January 24.

**MASTERS OF ARTS.**—T. Airey and F. D. Lempriere, *Trinity college.*

**BACHELORS OF ARTS.**—J. Sumner, *Trinity college;* A. Fielding, *Corpus Christi college.*

December 30.—The rev. T. S. Hughes, B.D., fellow of *Emanuel college*, was elected *Christian Advocate* in the room of the rev. J. Lonsdale, of *King's college.*

The rev. J. C. Franks, M.A. of *Trinity college*, was elected *Hulsean Lecturer* for the year ensuing, in the room of the rev. C. Benson, M.A.

The prize for the *Hulsean Essay* for 1822 has been adjudged to Mr. C. Austin, of *Jesus college.* Subject—*The Argument for the genuineness of the Sacred Volume as generally received by Christians.*

The subject of the *Hulsean Essay* for the present year is—*The Nature and Advantage of the influence of the Holy Spirit.*

The subject of the *Seatonian prize poem* for the present year is *Cornelius.*

*Tyrwhitt's Hebrew Scholarship.*—The examination for a scholarship on this foundation will commence on Wednesday the 7th of May next.

The subjects for Sir W. Browne's Medals for the present year are—

*Greek Ode.*—In Obitum Viri admodum Reverendi Doctissimique THOMÆ FANSHAWÆ MIDDLETON, Episcopi Calcuttensis.

*Latin Ode.*—Africani Catenis Devincti.

*Greek Epigram.*—Ἐάν τις φιλομαθῆς ἔσθ' πολυμαθῆς.

*Latin Epigram.*—Ὅς φεύγει πάλιν μαχίσεται.

In conformity with the regulations passed by the Senate, March 13, 1822, the Vice Chancellor, the regius Professors of Divinity, Law, and Physic, and the Public Orator, have given notice, that the following will be the subjects of examination in the last week of the Lent Term, 1824.

1. The Gospel according to St. Luke.
2. Paley's Evidences of Christianity.
3. The two first books of Xenophon's Anabasis.
4. Cicero's Oration for Milo.

The rev. W. Trollope, of *Pembroke college*, has been elected to the third classical mastership of *Christ's Hospital*.

#### ORDINATIONS.

December 22.

In the cathedral of Chester, by the Lord Bishop of Chester.

**DEACONS.**—R. Parkinson, *B.A. St. John's college*, and E. Hutchins, *B.A. Corpus Christi college*, Cambridge; R. Sneyd, *B.A. Brasenose college*, and F. W. Hope, *B.A. Christ Church, Oxford*; T. G. Parr, *B.A. St. John's college*, and C. J. Heathcote, *M.A. Trinity college*, Cambridge; D. Turner, G. Whitlock, R. Walker, T. Colbeck, J. Rushton, J. Birkett, J. Bowman, A. W. Causton, J. Robson, and J. Curwen.

**PRIESTS.**—G. E. Larden, *M.A. Brasenose college, Oxford*; R. Fallowfield, *B.A. Pembroke college*, B. Guest, *B.A. Trinity college*, and E. W. Oldacres, *B.A. Clare hall, Cambridge*; J. Hanbury, *B.A. Christ Church*, and H. P. Jeston, *B.A. Worcester college, Oxford*; W. Ellwood, J. R. F. Meek, W. Whitworth, J. Brocklebank, W. P. King, W. Wilson, J. G. Elleray, S. J. C. Adamson, J. Brindle, and W. Coward.

By the Lord Bishop of Salisbury.

**DEACONS.**—W. H. Dickinson, *Christ college, Cambridge*; J. A. Prowse, *Magdalen hall, Oxford*; J. T. Hinds, *B.A. Trinity college, Cambridge*; P. French, *B.A. Queen's college*, and H. B. Faulkner, *M.A. Brasenose college, Oxford*.

By Lettters Dismissory from the Lord Bishop of Landaff.

G. W. Gabb, D. Davies, F. Taynton, and E. Thomas.

**PRIESTS.**—The hon. J. Thynne, *M.A. St. John's college, Cambridge*; H. Crowe, *M.A. Wadham college, Oxford*; J. S. Stockwell, *Literate*; G. P. Cleather, *B.A. Exeter college*, R. Y. Keays, *B.A. Brasenose college*, A. Clissold, *M.A. Exeter college*, and W. W. Phelps, *M.A. Corpus Christi college, Oxford*; J. A. Roberts, *B.A. King's college*, and W. Plucknett, *B.A. St. John's college, Cambridge*; W. Burkitt, *B.A. St. Edmund's hall, Oxford*; J. M. Arnold, *B.A. St. John's college, Cambridge*; T. Klyne, *B.A. St. Edmund's hall, Oxford*.

December 29.

By the Lord Bishop of Peterborough in the cathedral church of Peterborough.

**DEACONS.**—The hon. G. Spencer, *M.A. Trinity college, Cambridge*; A. W. Gregory, *B.A. J. Wetherall, B.A. Brasenose college*, H. Gibbs, *B.A. Lincoln college*, and T. Pearson, *B.A. Queen's college, Oxford*; J. H. Steward, *B.A. Trinity college*, and D. G. Norris, *Christ college, Cambridge*.

#### ESSEX.

**Married.**—The rev. H. Earle, of *High Ongar*, to Charlotte, eldest daughter of the rev. James Sperling, vicar of *Great Maplestead* and rector of *Lammarsh*.

**Married.**—The rev. H. Lacey, of *Plaiton*, to Miss S. Sing.

**Died.**—The rev. E. Balme, vicar of *Finschingfield*.

**Died.**—The rev. W. Harby, *B.D. rector of Much Leighs*.

**Died.**—The rev. J. Stoney, vicar of the united parishes of *Thorpe, Kirby*, and *Walton*, within the *Soken*.

#### DORSETSHIRE.

**Married.**—At *Sturminster Newton*, the rev. G. D. Davis, to Miss S. Dashwood.

#### GLOUCESTERSHIRE.

**Married.**—At *Bristol*, the rev. P. H. Wilton, to Miss King.

**Died.**—At *Clifton*, the rev. J. Olive, late minister of *St. Paul's, Bristol*; who finding himself unequal to the high duties of his sacred profession, conscientiously resigned the living some months since.

#### HAMPSHIRE.

**Died.**—At *Newton Valence*, the rev. R. Y. White, *B.D. fellow of Magdalen College, Oxford*.

#### LANCASHIRE.

**Married.**—The Rev. J. A. Coombs, of *Manchester*, to Miss E. Wilson.

#### LINCOLNSHIRE.

**Died.**—At *Boston*, the rev. R. Conington, *M.A.* to Miss J. Thirkill.

**Died.**—The rev. J. Needham, rector of *Onmby*.

#### MIDDLESEX.

**Married.**—At *Hackney*, the rev. W. Johnson, to Miss M. Tabrum.

#### NORFOLK.

**Died.**—The rev. J. Mileham, rector of *Mileham*.

#### SHROPSHIRE.

**Died.**—The rev. John Eyton, *A.M. vicar of Wellington and rector of Lyton*.

#### OXFORD.

**Married.**—At *Culham*, A. T. Gilbert, *D.D. principal of Brasenose College*, to

Mary Ann, only daughter of the rev. R. Wintle, of *Culham*.

Died.—At the advanced age of 98 years, the rev. F. Rowden, *B.D. prebendary of Sarum, and rector of Cuxham and Ibstone*.

#### SOMERSETSHIRE.

Married.—The rev. F. Kilvert, of *Bath*, to Miss De Chievre.

Married.—At *Crenkerne*, the rev. J. Allen, *M.A.* to Miss R. Clarke.

Married.—At *Bathford Church*, the rev. H. Middleton, to Miss C. Abdy.

Died.—At *Bath*, the rev. S. Smith, aged 71, *rector of Stanton St. Quintin, and of Harrush, Wilts.*

Died.—At *Bath*, in his 82d year, the rev. D. Jones.

#### SUFFOLK.

Died.—Aged 82, the rev. H. Knevett, 40 years vicar of the parish of *Stadbrooke*.

#### SURREY.

Married.—At *Camberwell*, the rev. T. H. Walpole, to Miss S. Merriton.

Married.—At *Clapham*, the rev. E.

Horne, of *Stanstead, Sussex*, to Miss M. A. Thomas.

#### SUSSEX.

Married.—The rev. H. R. Sarel, *rector of Balcombe*, to Miss J. Booth.

#### WARWICKSHIRE.

Married.—The rev. T. Blyth, of *Knowle*, to Miss M. Ellis.

Married.—At *Coventry*, the rev. J. Sibree, to Miss C. Guest.

#### WILTSHIRE.

Died.—At *Stourhead*, the rev. J. Offer.

#### YORKSHIRE.

Died.—The hon. and rev. J. A. Cochran, *rector of Mansfield, Yorkshire, and of Long Horsley, Northumberland*.

#### WALES.

Died.—The rev. M. Monkhouse, of *Roaft Court, near Cardiff, Glamorgan-shire*.

#### SCOTLAND.

Married.—At *Edinburgh*, the rev. J. Hunter, *M.A.* to Miss D. Richardson.

### MONTHLY LIST OF PUBLICATIONS.

#### DIVINITY.

Select Sermons of the Right Rev. Thomas Wilson, *D.D. Bishop of Sodor and Man*: abridged, and rendered in a familiar, but less colloquial Style. By the Rev. Edward Atkyns Bray, *B.D. F.A.S. Vicar of Tavistock*. 12mo. 4s.

The Inspiration of the Holy Scriptures, proved by the evident Completion of many very important Prophecies. By the Rev. T. Wilkinson, *B.D. Rector of Bulvan, Essex*. 8vo. 6s.

Patronage of the Church of England concisely considered, in reference to National Reformation and Improvement, to the Permanence of our Ecclesiastical Establishments; and to its Influence on the Pastoral Charge and Clerical Character. In a Letter to the Right Hon. the Earl of Liverpool, *K.G. &c. &c.* By R. Yates, *D.D. F.S.A. Chaplain to his Majesty's Royal Hospital, Chelsea; Rector of Ashen; and alternate Preacher to the Philanthropic Society*. 8vo. 5s.

A Vindication of a Respectful Letter

to the Earl of Liverpool, &c. re-establishing in all the material Particulars, the Facts which have been impugned. By the Author of the said Letter. 8vo. 6d.

A Defence of the Established Church, from the Categories in the Tail of the New Comet, called the "Council of Ten," that has arisen upon the Land; from the Ignis Fatuus of a "Northern Incumbent;" from the Aurora Borealis of the "Edinburgh Review;" and from a Pamphlet, entitled, "Episcopal Innovation," &c. all against the Bishop of Peterborough; and also, from the Rays of Criticism darted upon the Bishop of London by one of the same great Lights, which reflect upon itself with perfect Elasticity. By Alma Lux. 8vo. 5s.

An Advent Sermon against Modern Infidels; and an Appeal for the People of Ireland, during the late Famine. By the Hon. and Rev. E. J. Turnour, *M.A. of St. Mary Hall, Oxford*. 8vo. 2s.

Remonstrance, addressed to the Supporters of the British and Foreign Bible

Society, on the System of Visitation, as introduced by their District Committees; and an earnest Appeal to those Members who are professedly attached to the Church of England. 8vo. 1s. 6d.

#### MEDICAL.

An Inaugural Lecture on the Study of Chemistry, read at the Ashmolean Museum, Nov. 2, 1822. By C. Daubeny, M.D. F.R.S. M.G.S. Professor of Chemistry, and Fellow of Magdalen College, Oxford. 8vo. 2s. 6d.

#### BIOGRAPHY.

Anecdotes, Biographical Sketches and Memoirs; collected by Lætitia-Matilda Hawkins. With a Silhouette of Sir John Hawkins, and a View of Twickenham. Vol. I. 8vo. 9s.

#### HISTORY.

Rivington's Annual Register; or a View of the History, Politics, and Literature, of the Year 1798. 8vo. 1l.

#### POETRY.

The Druid's Song: a Christmas Appeal to my Country against Infidel Writers.

By the Hon. and Rev. E. J. Turnour, M.A. of St. Mary Hall, Oxford. 4to. 2s.

Gray's Elegy, translated into Latin Verse, including the Author's rejected Stanzas, together with Dr. Edward's additional Lines. By B. D. Hickie. 8vo. 1s.

Shamrock Leaves; or the Wicklow Excursion: with Notes, &c. 3s. 6d.

#### MISCELLANIES.

Palæoromaica, or Historical and Philosophical Disquisitions: enquiring whether the Hellenistic Style is not Latin-Greek? Whether the many new Words in the Elzevir Greek Testament are not formed from the Latin? And whether the Hypothesis, that the Greek Text of many Manuscripts of the New Testament is a Translation or Re-translation from the Latin, seems not to elucidate numerous Passages: to account for the different Recensions: and to explain many Phenomena hitherto inexplicable to Biblical Critics? 8vo. 16s.

The Hermit of Dumpton Cave; or Devotedness to God, and Usefulness to Man, exemplified in the old Age of Joseph Croome Petit, of Dumpton, near Ramsgate. 12mo. 5s.

### LITERARY INTELLIGENCE.

The Rev. T. Pruen, has in the Press, A Scriptural, Analogical, and Popular View of the Church of the Living God; its Ministry and Service, under both the Jewish and Christian Dispensations.

A Series of Letters on the Manners, Amusements, and Literature of England, will shortly be published, from the Original Manuscripts of Count Victoire de Soligny.

Mr. Sheriffe is preparing for publication, Practical Christianity illustrated by Biblical Examples; also by Reflections upon some of the Principal Parts of the Holy Scriptures. In two octavo Volumes.

A new Poem, entitled A Sabbath among the Mountains, is nearly ready for publication.

Shortly will be published, Collections and Recollections; or, Historical, Biographical, and Miscellaneous Anecdotes, &c. from various Sources; with occasional Remarks; by John Stewart, Esq.

The Elements of Anglo-Saxon Grammar, with copious Notes; by the Rev. J. Bosworth, M.A. will appear in a few Days.

Memoirs of the late William Harley, Esq. written by himself, are preparing for publication.

### POLITICAL RETROSPECT.

THE County Meetings recently held in Norfolk, Herefordshire, Somersetshire, and Yorkshire, may be considered as a prelude to the parlia-



mentary campaign which is to open on the fourth of February,—and they acquaint us with part of the plan to be adopted by the members in opposition. The Whigs have declared for a Reform in the House of Commons; and the support of that measure as a *sine quâ non*, will be the novelty of the next Session. How far it may tend to strengthen the Outs, or to embarrass the Ins, is a question upon which few men can make up their minds. That it will enliven Parliamentary debates, and quicken party-feelings, are facts respecting which there can be no doubt.

From the conclusion of a general peace, to the end of the year 1822, the questions which occupied the greatest share of Parliamentary attention, were not questions of principle, but of detail. The opposition within doors did not require a change of plans, but maintained that the reductions and repeals were not carried far enough. The ministry admitted the truth of their opponents' premises, but denied the accuracy, and resisted the application of their inferences. Out of doors, it is true, a different system was pursued, under the auspices of Thistlewood and Hunt. But these worthies received little direct encouragement from the Whigs. Men of education and property, among all parties, saw the necessity of discountenancing measures which threatened to terminate in a *bellum servile*. The only real contest, carried on for the last six years, was, that between the Radicals and the rest of the community—disputes and differences of opinion separated the Tory from the Whig—but they have not been opposed to one another, as enemies, since the downfall of Buonaparte.

We conceive, that the coalition between the Whigs and the Reformers will put an end to this amicable state; and the armed truce of preceding years will be exchange-

ed for open and deadly war. If the opposition are sincere in their professed conversion to the principles of Horne Tooke and Burdett, they may be expected to advocate them with warmth. Ministerial men will not be inclined to offer a hesitating resistance to schemes which they consider as big with ruin. And neutrals, (not to say trimmers) will be laughed at from both sides, if they refuse to vote decidedly upon the all-important question. We take it for granted, therefore, that the nation is on the eve of a very violent struggle. Both parties are contending for what they believe to be the constitution of their country. On one side we may expect to see the eagerness of assailants, and the violence of new, and not unsuspected, converts. On the other there will be the steadiness of those who fight for their hearths and their altars; but it is to be feared, there will be the inactivity of occupiers of a fortress, deemed impregnable, of men who confide entirely in the strength of the citadel, and undervalue the exertions, and vigilance of the garrison.

In the hope of averting this danger, we proceed to point out the *manœuvre* practised at the Yorkshire county meeting. It will shew, that the new confederates (the Holy Alliance of Reform) are resolved to stick at nothing. The great performers on that bustling stage, were Mr. Walter Fawkes and Lord Milton: the one a veteran advocate of Parliamentary Reform, the other, heir to half-a-score of Rotten Boroughs, by whose assistance he has obtained the rank of an opposition leader. But the opposition also consists of gentlemen, who have more talk, and fewer towns than Lords Fitzwilliam and Milton; and the talkers think it hard, that the townsmen should have every thing their own way. Sir James Mackintosh and Mr. Brougham find it hardly

worth their while to be the gagged and unpaid representatives of their noble constituents. And the Peers, by whom they are returned to Parliament, perceive, that these gentlemen will obtain seats for populous boroughs, and set up on their own bottom, if they are not permitted to do as they please. The only check by which they have been hitherto restrained is gone. It is in vain to say, you shall not come unto office, when the victory declares for us: because the natural and easy answer is, When will that be? There is less chance than ever of seeing Whigs in power as Whigs, and their union with the Reformers is a proof that they are cognizant of the fact. What are the Whigs to do? Unwilling to lose the great men who make speeches for them, the Dukes of Devonshire and Bedford, and the Earls Fitzwilliam and Grosvenor, are constrained to shake hands with Sir Francis; and the Howards, and Russells, and Cavendishes, and Wentworths, profess themselves ready to surrender their immoderate share of borough influence, in order to flatter Mr. Hume and Mr. Brougham.

The Yorkshire Meeting was the marriage-ceremony, and Mr. Fawkes and Lord Milton were proxies for the bridegroom and the bride. The

only ceremony neglected was that of reading the settlement; and the only reason for the omission, was the non-existence of the deed. Mr. Fawkes alluded slightly to the practice upon such occasions, but neglected to assign his motives for changing it. The real motive was, that after a very long correspondence, the mediators could not agree. No plan was produced, because none could be devised—to which both sides were willing to assent. And knowing this fact; knowing, that their views are diametrically opposite, they have the modesty to harangue a public assembly, and excite them to petition in *general terms*, for what the orators themselves are resolved to oppose, as soon as it assumes the shape of a definite proposition.

If this be not enough to shew the temper in which Parliamentary Reform will be advocated by the Radical-Whigs, it is useless to labour the point. Half of them, the more respectable half, are not in earnest. They talk of reform, but they think of power and of place. The other half are in earnest, (to the credit of their integrity, if not of their understanding) and they will be foiled as they were at Norwich by Cobbett and the blackguards, as often as they venture upon an encounter.

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#### NOTICE TO CORRESPONDENTS.

A *Non-Calvinist* will perceive that we have attended to his suggestion. The hints of *S. T. B.* shall not be forgotten.

*Decretorio Plastides*; *C. E. S.*; *Paulinus*; *A. Cantab.*; *S. T. B.*; *B. D.*; *Dunelmensis*; *C. L.*; and *W. X. Y.* have been received, and are under consideration.